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Your Summer Schedule

When you receive this issue of your JOURNAL, the last one for the present school year, many schools will have been closed for the summer and the others will be closed soon. Our teachers have various plans for the summer. For teachers who intend to study during the summer, the April, May, and June issues of this JOURNAL have presented a list of summer courses available in Catholic universities and colleges. If we have overlooked some of these, that is because they have not come to the attention of the editors. If you are still in doubt about attending summer school, the article in this issue on Catholic Teachers and Degrees, by Rev. Walter J. Kohl, Ph.D., may help you to make your decision. Some teachers need rest or a change of work rather than further study.

There are one or two important matters to be settled before you leave your school for the summer. First, let all the teachers and the custodian cooperate with the principal in making a list of the cleaning and repairing jobs that should be done. Whatever the effects of wartime regulations, they do not justify neglect of cleaning and necessary repairs to your building. No decent housekeeper omits her spring house-cleaning. A spic-and-span school building is a wonderful asset to not only the morale but also to the health of your pupils. The articles in this issue on the summer care of your heating plant are intended to prolong the life and increase the efficiency of that important part of the fabric of your school.

Another year-end duty about which we have been reminding you in this column is the early compilation of a list of new books and equipment which you will need in September. If you have not taken care of that, you are already late, but, in any event, do it before you leave for the summer. If you don't, you will be unable to get some of the things you need before September. Ask your dealers to help you secure your priorities.

And, then, relax. Enjoy your freedom from classroom routine. Come back refreshed in body, mind, and spirit. Good-by, till September.

Table of Contents

Educational Problems

Catholic Teachers and Degrees, <i>Rev. Walter J. Kohl, Ph.D.</i>	175
Aptitudes or Deficiencies, <i>Rev. T. J. Brennan, S.T.L.</i>	178
Proper Social Attitudes in Wartime, <i>Sister M. Consilia, O.P., Ph.D.</i>	179
Parent-Teacher-Pastor Relationships, <i>Arthur M. Murphy, Ph.D.</i>	187
Youth Must Think, <i>Most Rev. Aloisius J. Muench</i>	190
Teaching Religion in a Changing World, <i>Rev. John A. O'Brien, Ph.D.</i>	198
Editorials	182

History of Education

St. John Bosco, Educator and Friend of Youth, <i>Hugh Graham, Ph.D.</i>	176
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Practical Aids

Teaching Patriotism by Flag and Cross, <i>Sister Cecile Marie, C.S.C.</i>	184
Training Students in the Liturgy, <i>Edward A. Fitzpatrick, Ph.D.</i>	191
Christ is the Head of This House (Poster), <i>Sister M. Lillian, O.S.B.</i>	192
God Bless Our Home (Poster), <i>Sister M. Lillian, O.S.B.</i>	193
Champion, Aristocrat, and Saint, <i>Sister M. Charitas, S.S.N.D.</i>	194
Relay Races in Chemistry, <i>Sister M. Genoveva, C.S.C.</i>	196
Honoring the Flag.....	197

The Fabric of the School

St. Catherine's Parish School, Seattle, Washington.....	201
A Catholic Technical High School (Benedictine High School, Cleveland, Ohio).....	202
Care of School Heating Boilers.....	202
Waxing Terrazzo Floors.....	202
Summer Maintenance Lengthens Furnace Life.....	202

Pictures

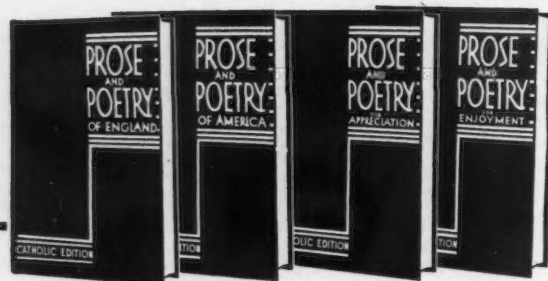
Saint John Bosco.....	177
The School Flag.....	181
General Washington's Headquarters.....	185
Independence Hall	186

News and Book Reviews

College and University Department, N.C.E.A.....	198
More Catholic Summer Schools.....	199
Coming Conventions	199
New Books of Value to Teachers.....	200
New School Products.....	10A

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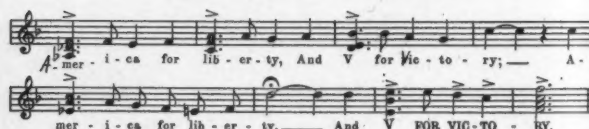
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The CATHOLIC SCHOOL JOURNAL

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No. 6

Catholic Teachers and Degrees

Rev. Walter J. Kohl, Ph.D.

CATHOLIC teachers like all other teachers must be trained not only in the content of the subjects they are to teach but also in the proper methods of imparting that information. Teacher training is not an innovation in the Catholic system of education; it is a necessary procedure if any teacher is to be successful. But too often during this process of training queer and unorthodox opinions are formed in the minds of the future teachers which militate against the advancement of Catholic education. This may happen to any Catholic teacher — priest, Sister, Brother, or lay person. My purpose is to consider only one of these attitudes; namely, the attitude which some Catholic teachers have toward degrees.

Degrees Have a Purpose

Degrees of various kinds are necessary to the Catholic teacher. One of the principal reasons for seeking degrees, especially in advanced studies, is to satisfy the demands of the several standardizing bureaus. Degrees are required of nearly all teachers of secondary and collegiate grades, and, in some localities, even of elementary teachers. The degree in itself is a piece of paper which entitles the owner to some scholastic honors, among which is the right to write a few letters of the alphabet after his or her name. But a degree should indicate that its possessor has performed a definite amount of scholastic labor and thereby has acquired some knowledge of the arts and sciences. And so this demand for degrees is one means of insuring study, especially advanced study, on the part of its owner and guaranteeing that a school will be staffed by a faculty with requisite knowledge. There is no exception made in the case of Catholic teachers or Catholic schools. These teachers and schools must possess the same academic and scholastic equipment as teachers and schools which are not Cath-

olic. All this is well known but the real purpose of a degree is often forgotten and, as a result, abuses have crept into the Catholic educational system which are contrary to the very purpose of its existence.

Sometimes They Are Abused

A principal abuse is the worshiping of degrees. In other words, the degree becomes a fetish which is considered more important than religion itself. Unless I am misinformed, the primary end and purpose of a Catholic teacher is personal salvation, which is to be secured by teaching religion and secular subjects in the light of Catholic truth. This purpose is forgotten by some teachers who desire to write a few initials after their names. Religious fervor becomes cold because either the time allotted to devotions is curtailed in order to write a thesis or whatever is required for a degree, or strange theories and heretical authors are studied and accepted. Lack of knowledge of Catholic dogma and a desire to appear well versed in popular psychology and scientific thought, is a dangerous combination in any religious teacher. Some Catholic teachers know more of the teachings of Kilpatrick, Dewey, Jeans, *et al.*, than they do of St. Thomas. A dean of an eastern college once remarked that several members of the faculty had just returned with advanced degrees but with less religious devotion and zeal. This has happened too often. It is hard to understand how a Catholic teacher can so lose the proper value of things as to place a degree above the avowed purpose of his or her existence.

They Should Be Earned

Sometimes the method of obtaining the coveted degree is not above reproach. I say "obtaining the degree" and not "earning the degree." Many college professors do not wish to see religious students in their classes, because such students are in-

clined to look for special privileges, exemptions from assignments, and frequent cuts, and yet demand a passing grade irrespective of the careless work performed. This reacts unfavorably on the less fortunate members of the class who can see no reason for such distinctions. This condition can be intensified when such students attend the classes of a religious professor who may or may not belong to their religious family. A passing grade is often blackmailed in these cases. How? The procedure is easy. Let us look at the situation in which a religious professor is faced by students who do not work. Professors are human and have pride in their reputations as teachers. If the religious refuses to do the proper amount of classwork, then two courses of action are open to the professor. First the offending student may be passed to avoid friction and then word goes out to all who may care to listen that the professor is "an easy mark." Secondly, the student may be "flunked" and the professor is then classified as a Simon Legree. Thus it can happen that priests or Sisters or Brothers may receive credit for a course to which they have no honest claim. They are credited with the course because they are clad in religious garb and not because they are real students.

Teachers Are Misplaced

Again the mad scramble after degrees may cause the proud possessors of them to be too much aware of their own scholastic ability. There results a sort of hierarchy of degrees. At the apex of the pyramid stand the lordly doctors of philosophy worthy to labor at deep problems of research or to impart a small share of their knowledge to the most advanced students. Further down are grouped the masters whose labors can be no lower than on secondary levels. The base of the pyramid and the support is made possible by the undecorated workers who can teach only

the most difficult elementary subjects — the most important task of all.

Teachers Are Overworked

Here we might mention a sad state which results from the conditions mentioned above. Some superiors insist that all members of the faculty or community obtain degrees in order that an air of intellectuality may be given to the school or community. A visit to any summer school or extension course will find students who are either unwilling or unable to carry the burden of study placed upon them. A good many of these people have borne the heat and the burden of the day and are entitled to a well-earned rest. Instead they must study. A certain portion are quite unfitted for advanced study, for neither a Roman collar nor a religious habit can impart mental ability. Very often a severe case of mental indigestion is all that some of these

students carry away from such courses. And this may be aggravated by a rash of intellectual pride. Thus many excellent teachers are ruined.

Fundamental Principles

In all this work for degrees, which we know are required of teachers, certain facts must be kept in mind.

1. Not all teachers with degrees can teach.

2. The lower grades are the most difficult to teach and require carefully trained teachers. Not all degreed teachers are entirely willing to do this work.

3. Pride is a capital sin. Intellectual pride has caused many heartaches in the Church.

4. All study should be for the honor and glory of God. Personal and community pride and ambition are opposed to the humility required of a real student.

5. Degrees are a by-product of study and they mean nothing unless supported by the indicated knowledge.

This has been written to call attention to an abuse which has grown in our educational system. Too many Catholic teachers in their search for degrees or for knowledge are infected with superficial information. Students who are not well versed in Catholic philosophy and who are not well founded in faith sit at the feet of professors in secular universities. The poison absorbed manifests itself throughout the lifetime of the student to the detriment of Catholic truth. How much better if these same individuals had attended Catholic colleges? It is quite possible that their degrees would carry a little less prestige but they would indicate a real knowledge of Catholic principles and not a thin veneer of Catholicity spread over materialistic philosophy as is getting too common today.

St. John Bosco, Educator and Friend of Youth *Hugh Graham, Ph.D.**

GIOVANNI MELCHIOR BOSCO, popularly known as Don Bosco, was born August 18, 1815. His birthplace was a cabin in the obscure hillside hamlet of Becchi, some dozen miles from Turin in Piedmont, Italy. Endowed with little worldly wealth but gifted with a keen mind, a generous heart, and an indomitable spirit, he overcame the numerous difficulties and obstacles that beset his path and became priest, educator, founder of religious congregations, and friend of underprivileged youth. His reputation for personal sanctity and charitable works carried his name to the ends of the earth long before his death in 1888.

There was a marked spiritual kinship between Don Bosco and St. Francis de Sales, who once wrote these charming words: "A tender love for his neighbor is one of the greatest and most excellent gifts that Divine Providence can bestow upon man." Nowhere else can be found a more adequate expression of the motive which inspired and sustained Don Bosco's life-work. He has been variously described as "a pearl of the priesthood," "an Italian St. Vincent de Paul," and "first friend of modern youth."

A Saint in Modern Times

His works found favor with two reigning Popes, Pius IX and Leo XIII. The latter sent him the Apostolic Benediction a few hours before his death on January 31, 1888, and started the Process of his Cause within 29 months of his death. Pius X declared him Venerable in July, 1907. He was proclaimed Blessed on June 2, 1929, by Pope Pius XI, who while still a school-

master, had visited him at the Oratory and seen the important work he had undertaken. Finally, he was Canonized on November 28, 1933, and became the newest St. John.

The tribute, which Pius XI paid his friend on the occasion when the Decree on Don Bosco's heroic virtues was read, is in part as follows:

"Don Bosco towers head and shoulders above the ordinary run of men; he is a gigantic figure upon whom Divine Providence has lavished its choicest gifts. We have seen this man, Don Bosco, face to face; we have talked with him; we have examined his character, and we have seen his profound humility which he tried in vain to conceal; we have watched him in daily life. In our opinion, he was one of those men who leave the mark of their genius wherever they are."

Several interesting biographies of the saint have appeared. Of those in English the one by Father Boyton should be mentioned; also, the English translation of the Danish life by Jorgensen and that of the French life by Gheon. These are well written, instructive, and edifying. Unfortunately, however, no comprehensive study has been made of his educational system. The result is that his important place in educational history is realized by few. The average biographer passes over his educational labors with a few incidental references, and, what is still more remarkable, his name is not even mentioned in English and American textbooks in the history of

education; not even in those written by Catholics. French and Italian writers, on the other hand, are more appreciative of his efforts, no doubt because they are more familiar with the great success that crowned his efforts, which they had an opportunity to study at firsthand.

Stress on Religion

Many prominent names stand out in the educational history of the nineteenth century, but no other educator is more conspicuous for singleness of aim, clarity of vision, or directness of approach. For Don Bosco, religion gives education "a supreme purpose to which all other purposes — social, political, and economic — are subordinated."

As his achievements become better known it will be found that Don Bosco has earned for himself a prominent place among the great educators of all time. His life and works should serve as an inspiration and a challenge to Catholic teachers and social workers. He has left something more substantial than a sweet memory, since the work he initiated is still being carried on by the institutions he founded. To the halo of the saint and the merits of the "Father of Orphans" must be added the glory of the teacher who has "instructed many unto justice" and thereby earned the promised reward for such service.

A Chance Beginning?

On the Feast of the Immaculate Conception, 1841, a few months after his ordination to the priesthood Don Bosco entered on his apostolate on behalf of poor

*Director, Department of Education, John Carroll University, Cleveland, Ohio.

and abandoned boys who were the victims of degrading social and economic conditions in the rapidly growing city of Turin. His first disciple was an orphan boy of 16, unable either to read or write, who was being driven from the church by the sacristan because he refused to serve Mass. When Don Bosco interfered on his behalf the boy expressed his willingness to learn the catechism provided he was not beaten and that he did not have to study with smaller and younger boys who would jeer at his stupidity. Don Bosco willingly accepted the conditions laid down, and soon the boy brought other waifs and strays to share the counsel and guidance of his newly discovered friend.

The group grew rapidly. By March, 1842, they numbered 30, and two years later exceeded 400. This group he called the Oratory of St. Francis de Sales. It was a sort of boys' club organized for religious and recreational purposes, but the name was appropriate since the religious purpose was the primary one. At first the meetings were held at any convenient place, sometimes in rented rooms, more frequently in the open air. Still the numbers grew. By April, 1846, they had increased to five hundred and some kind of fixed abode became essential. About this time, Don Bosco acquired a piece of land on which there was a shed, which he and his boys soon converted into a chapel, and the Archbishop of Turin gave Don Bosco the faculties of a parish priest. Now, with episcopal permission, he could say Mass for his flock, preach, hear confessions, and give Holy Communion. The activities of the Oratory now extended to include both Sunday and evening school. Classes were held in the three R's and in history, geography, French, and Italian.

In May, 1847, the Oratory took in its first boarders, boys who were homeless in the large city. It was a boarding school which probably has no parallel in educational history. The boys had to be clothed and fed as well as instructed and there was no visible source of income. Madame Margaret, the saint's mother, was house mother, and for 10 years prior to her death in November, 1856, she labored heroically, sacrificing time, leisure, and even her small stock of worldly possessions in order to feed the hungry, clothe the naked, and comfort the afflicted among her growing family of foster children.

Founding a Religious Order

Don Bosco's work soon reached a point where no one man, no matter how energetic, could carry it on singlehanded. It soon attracted to him valuable help from several of the more zealous young priests of Turin, but as long as the whole undertaking rested on an informal basis there was danger of weakness arising from the lack of unified effort, or even of interruption in case of the death of the founder. To meet such a contingency Don Bosco sought to form a

society of helpers which received the approval of his Archbishop in 1858. In 1862 his 22 companions bound themselves to observe the Rules of the Salesian Society which was solemnly approved by Pope Pius IX in 1869. Two other societies associated with the name of Don Bosco should also



Saint John Bosco.

be mentioned. One is the Congregation of the Daughters of Mary Help of Christians which was founded in 1872; the other is the Union of Salesian Cooperators which was officially established four years later. This is a lay society—a lay apostolate somewhat similar in purpose to the Conferences of St. Vincent de Paul which were formed by Frederick Ozanam 10 years later.

Three Specialties

There were three projects which were especially dear to the heart of Don Bosco: the education of youth, vocations for the priesthood, and foreign missions. At the time of his death there were 250 houses of the Salesian order in all quarters of the globe with an enrollment of 130,000. From these schools had gone forth 18,000 finished apprentices—for it should be explained that his schools taught trades as well as literary branches so as to equip their graduates for the duties of self-respecting and self-supporting citizens.

In the mother house in Turin the studies were Italian, Latin, French, and mathematics, and the students of this establishment formed a teaching corps for the houses which grew up in other places. Up to 1888, more than six thousand such teachers went out from the parent institution.

After the saint's death the seed he planted continued to grow and bear fruit. In 1934 there were 1430 Salesian Institutes of various kinds scattered over five continents. In these labored 10,408 Salesians and 7768 Sisters, while the Salesian Co-workers numbered half a million. Their activities are divided into two main

groups: training and educating in the civilized countries of Europe and America and missions in Asia, Africa, and South America.

The schools begin with the primary grades and lead, for those having religious vocations, to seminaries for the priesthood. The society also conducts Sunday schools and evening schools for adult workmen, schools for those who enter the priesthood late in life, technical and trade schools, as well as printing establishments for the diffusion of good literature in many different languages. The members of the society have also charge of hospitals and asylums; they nurse the sick and they take pastoral charge of rural districts.

Genuine Catholic Action

From what has been already written it is clear that Don Bosco was in many ways a pioneer. As Gheon remarks: "All our present-day effort, so powerfully encouraged by the Holy See—boys' clubs, midday Masses, Catholic Journalism, and even the Christian theater—sprang first from his head; not one item of it but was first put into operation by him." Nor does this list exhaust the complete range of the activities in which he either initiated or revived desirable practices. To accustom his pupils to habits of prudence and foresight as well as to guard them from those who might take advantage of their misfortunes in cases of emergency he established among them a mutual benefit society. This was the first society of its kind founded by Catholics and it became the model for many others.

With rare intuition he foresaw the dangers, spiritual as well as economic, to which the workers were exposed under the exploitation of an increasingly materialistic civilization. He not only diagnosed the cause but suggested the remedy along the lines which Leo XIII, some 20 years later, made known to the whole Christian world. In the space of 15 years Don Bosco's own works grew rapidly in number and variety but all the time he kept steadily in mind his controlling purpose, the making of his youthful charges into stanch and sturdy Catholics, skilled and informed workmen, self-respecting and loyal citizens.

What was the secret of Don Bosco's success as an educator? We might say that, like all great Catholic educators, he applied to the conditions of his time the principles laid down by the greatest of all teachers, the Founder of Christianity. In Don Bosco's day it was necessary to counteract the evil influences of naturalism stemming from the teaching of Rousseau and coming down through the well-meant efforts of such superficial thinkers as Pestalozzi. Added to this were the inroads of the grosser materialism accompanying the industrial revolution. Nor must we overlook the insidious propaganda of the liberals who under the cloak of patriotism were weakening the Christian faith. To all these

"isms" Don Bosco opposed his "pedagogy of love." "The most excellent of all passions, the principal generator of all virtues, the sovereign efficacious remedy against all the moral evils of man is uncontestedly the love of God." "My method," said Don Bosco, "is that of the Master of masters; the method handed down in the Gospel, all charity and devotion."

A Complete Education

Much might be written about the application of this system to the practical problems of the school, but unless the fundamental principle is understood the details would lose much of their meaning. From what has been written it is clear that the intellectual side of education was not overlooked, but for Don Bosco it is essential to educate the whole man, the head, the heart, and the hand. Physical education had its place. Don Bosco encouraged such activities as running, jumping, gymnastics, as well as music, declamation, theater, hikes, excursions, and a wide variety of games conducive to health of mind and body. He often reminded his helpers of the advice of St. Philip Neri: "Let the children do what they will, provided they do not sin." It is clear that Don Bosco agreed with the French proverb: *Un saint triste n'est qu'un triste saint*, a saint who is sad is but a sorry saint.

Don Bosco had always a clear conception of the relation of means to ends. For him the supreme end of education was the formation of moral character. No one was more strenuous in opposition to the pagan notion that an educated man is necessarily a good man. The child must have sound principles of conduct which are not given him by a so-called "neutral education." These principles are inadequate unless care is taken at the same time to form a sturdy character, through the education of the will. Moreover, the will cannot be formed without the aids of religion; hence the emphasis placed by Don Bosco on frequent confession, frequent Communion, daily Mass. These, he insisted, were the pillars needed to sustain the educational edifice. And the mention of frequent Communion reminds us that once more Don Bosco was ahead of his time in reviving a Catholic practice which got a great impetus from Pope Pius X.

The Preventive System

Don Bosco would certainly have been the last to claim that he had made a personal contribution to either educational theory or practice. Yet the verdict of posterity will give him credit for what is known as "the preventive system." It is, of course, but a part, though an integral one, of his "pedagogy of love," and it applies to an educational institution the principle that "prevention is better than cure." In modern pedagogical jargon, it would be called the prophylactic system. Don Bosco strongly urged and uniformly practiced the preventive system which he

placed in sharp contrast with the repressive system traditional in the schools. Both have for their objective the maintenance of order by bringing about obedience to the rules of the school. The spirit and motives of each are different, however, as are their respective educational outcomes.

The preventive system is inspired by love, the repressive system rests on fear. Administration of each involves supervision, but in the preventive system the purpose of supervision is to prevent an infringement of the law or rule by giving, if necessary, a word of warning; whereas, in the repressive system the detection of the offense and its prompt punishment are emphasized. The preventive system avoids humiliating the child, preserves his dignity and self-respect, and causes him to have a healthy respect for the rules of the school; the repressive system produces the opposite effects. Even where the repressive system succeeds in preventing disorder it does little to improve the guilty one. Under the preventive system, however, the children come to have confidence in their teachers, seek their advice and guidance, and carry with them happy memories of the school.

Finally, since helpful and timely instructions accompany the many opportunities for self-control, the child's will is both formed and informed and a stable character is built up. In brief the child's life is being regulated by sound moral principles, not by whims and impulses from within nor by repressive measures from without.

Education for the Poor

Contemporary educators who have studied Don Bosco's work have expressed unqualified admiration for it and would assign him a high place among those great educators whose names are household words. Of those who have attained fame the majority have labored on behalf of the upper and middle classes of society. For Don Bosco, however, the special object of his solicitude was the children of the proletariat. He was drawn irresistibly to the orphan and forsaken. These he treated as his very own, delivering them from prison, saving them from vice, raising them up, leading them to God, and sending them forth from his schools to take an honorable place in society.

Aptitudes or Deficiencies

Rev. T. J. Brennan, S.T.L.

In education it is better to encourage aptitudes than to try merely to correct deficiencies. — A. C. Benson.

NATURE abhors a vacuum. If she has nothing useful or ornamental to put into a space, she uses that space as a garbage can; for vacuums would be an indication that she had overestimated her resources, as "Rooms to Let" is an indication that a hotel has overestimated its attractiveness or has seen its best days.

And what is true of nature in general is also true of human nature in particular. Human nature abhors indifference; she always has either likes or dislikes, vices or virtues, aptitudes or deficiencies. She is like a hotel manager; rather than put a "to let" sign in a window he prefers to take in a poor tenant until a good one shows up; for rooms that are untenanted tend to become moldy and musty, the happy hunting ground of moths, and a dumping place for rubbish. And the aim of the good hotelkeeper is to try to build up a supply of good tenants rather than reform or eject the bad ones.

Applied to Education

This is especially true in education. The educator has the same problem in every pupil that the hotelkeeper has in his hotel. The pupil's mind is an apartment house; but its tenants are not all equally desir-

able. Some are good and some are bad. And the problem of the educator is to develop a plan for dealing with both. The quickest way would be to eject the bad ones; but very often ejecting, like pulling up the tares, is a process that may disturb the neighbors; and then it would be necessary to put up the "To Let" sign again. The best way, therefore, would be to encourage the good ones, so that the house may be always filled, with a waiting list for the vacancies. In that way an occasional bad one can be tolerated, and in the course of time will be quietly crowded out, or shamed into decency by his environment.

In other words, the teacher will find that every pupil has certain aptitudes and certain deficiencies. He was born that way, and you can no more put an aptitude into a boy when nature did not do so, than you can add to his stature one cubit. He may have a deficiency as far as mathematics is concerned, but he may have an aptitude for drawing or mechanics. Now nature knew what she was doing when she equipped that boy. She knew that skill in the use of tools is as necessary in social life as skill in the use of decimal fractions. And the reason why we employ educators is to find out and develop what nature put in, rather than to put in what nature left out. In fact nature is just as kind to us when she gives us one or two gifts as when she gives us many. She simply wants

us to specialize in what we have received. She knows that to be an expert in the use of one talent is better than to be a mediocrity in the use of many; that it is better to be a master of one profession or trade than a Jack-of-all-trades.

Find the Aptitude

The trouble is that very often both teacher and pupil do not understand nature's plan, or do not find out which is the aptitude and wherein lies the deficiency. Thus the unfortunate victim of the error often goes through school trying to get sufficient marks in a variety of subjects for which he was never intended, having neither time nor inclination to develop the particular talent in which he was meant to excel; and, when his school days are ended, it is with an unhappy remembrance of the past, and with slight hope for the future, the reason being that neither the teacher nor the pupil has discovered his aptitude.

Of course, the teachers are not to be blamed for that. Their immediate duty is to give their pupils a grounding in certain subjects that are considered essential for all; and if any pupil goes out deficient in any one of these subjects it is looked on as a reflection on the school. The ideal

way would be, instead of having one teacher for 30 pupils, to turn each pupil over to a specialist in his particular talent or aptitude; but then, where would you get all the teachers required? Where would you find all the funds? We shall probably stick to the old system, leaving the burden of discovery and development of aptitudes on the pupil himself or on his parents.

Cultivate the Aptitude

In fact parents are in a better position to help in this matter than teachers. The boy's tastes and aptitudes are more likely to show themselves at home than in the school, and while encouraging him to do his best in the regular course of study in the school, parents should also encourage him to develop his particular aptitude around the home. They should supply him with a set of carpenter's or plumber's or electrician's tools according to his taste; and they are in that way only performing a duty imposed on them by God. For the teacher in school was intended not to supplant, but to supplement the work of the parent; he was intended simply to supply the variety of things for which the ordinary parent is not equipped. And thus though the pupil may have gone through all his classes with the mark of deficiency

stamped on his monthly report card, he may all the time be perfecting himself in the particular aptitude in which he was meant to excel.

It is the same in morals. The best way to destroy bad habits is to crowd them out with good ones. We are sure to have habits of some kind, but the number is limited, and the aim of the religious teacher should be to see that the good habits are so cared and tended that the bad ones will die of neglect. If your boy is going with the "wrong crowd," remember it is his nature to attach himself to somebody; and see to it that he is brought in contact with an equally attractive and numerous crowd of the right kind. If he is developing a taste for the wrong kind of books, see to it that he gets plenty of the right kind, instead of forbidding him to have any kind of books at all. Prohibitions excite hostility, and the best way to wean man or beast away from that which is evil is by substituting something attractive and good.

Forbidden fruit always looks attractive and the procuring of it always seems to be a thrill; so the wise thing is to be very sparing in prohibitions, and to satisfy the human cravings by that which is good, before they begin to develop a taste for that which is evil.

Proper Social Attitudes in Wartime

Sister M. Consilia, O.P., Ph.D.

THIS topic is a broad one, and although it has already been restricted to "wartime," I must further restrict it.* I shall confine my remarks to the social attitudes which have greater importance as war clouds leap over a country. I do not mean to imply that there are two distinct sets of social attitudes, one for peacetime and one for wartime. It seems to be a question of emphasis. *World wars arise from world problems.* They are problems of human solidarity, of common brotherhood, of international peace and cooperation, as distinct from problems wholly national in scope. More specifically, they are problems of deep-rooted natural rights of individuals, of families, of nations. They are problems of free access to vital resources through labor, trade, and exchange; problems of population distribution, of the use of the world's sparsely settled but productible area problems, therefore, of immigration and emigration. They are problems of the sacredness of liberties wheresoever they are threatened, whether in smaller nations or greater; in majorities or minorities, in the governed or the governing. They are problems of labor, of distribution of wealth, of the acquisition of territory, and similar topics.

These are problems around which world wars are fought and, it seems to me, problems to which the school can and should give much and immediate emphasis. Not wartime emo-

tionalism but basic philosophical principles should be the standards according to which these problems are studied and discussed. The proper social attitudes to be emphasized in wartime, then, should be proper attitudes toward international problems and toward the individual human persons whose very needs give birth to these problems.

Nature of Man and Society

We must recall that there are basic foundations upon which the rights of nations and of individuals rest. God did not bring this world into existence without fully equipping it to fulfill its purpose. His plan is the plan of an all-wise, all-powerful, all-loving Father. He made individual men and women to people the earth, to draw upon its resources, to live a life of temporal security and happiness, and then to return to His bosom for an eternity of bliss. To effect this safe return, God gave to His human creatures dignified natures in which are radiated certain very fundamental powers and instincts. To protect the functioning and development of these, He implanted basic rights, natural, inalienable, all-sufficing.

Then, that these individual men and women

whom He had made for Himself, might be assured of the help needed to make, in safety, their return journey to Him, God ordained that these creatures live in society. To such social institutions and organizations as might from time to time arise in human history, based on the needs of these individuals, God entrusted His chosen creatures, and He conferred on such social institutions a participation in His divine and sovereign authority over the universe.

Hence God made society for man. Upon society God laid imperative duties to see to it that the human persons over whom it exercises authority attain their ultimate end in so far as society is a contributing factor to this attainment. Now society cannot do this unless it, too, bears fundamental rights complementing its God-given duties. Hence our present discussion falls naturally into these two divisions: first, proper social attitudes toward the nature and dignity of human personality, and, second, proper attitudes toward the nature and dignity of social living, with emphasis upon national integrity.

There is a distinct relationship between the two concepts. *National integrity* is a condition of general well-being and prosperity in the social order among the nations of the world, just as *personal freedom* (within law) is the condition of life, liberty, and the pursuit of happiness among individuals as citizens. One

*This is a paper read at a meeting of the secondary school department of the National Catholic Educational Association at the Stevens Hotel in Chicago, April 8, 1942. The author is a supervisor of schools for her community with headquarters at Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

can see at a glance the very clear parallelism between the rights of individual persons and the rights of individual nations. Let me call your attention, briefly, to the parallel.

Rights of Persons and Nations

There exists in the human person a deep-rooted right to life, to establish the social unit of the family governed by authority from within, to propagate itself through marriage and the family, and to pursue, within the limits of justice, its personal, individual welfare. On a national scale, there exist parallel rights and these rights derive their just claim to function from the divinely established role of society and of human authority over the affairs of individual man. A nation has a right to integrity; namely, to independent life, to social, cultural, and economical institutions, to self-government, to pursue, within the limits of justice, its national life and prosperity.

As individuals have the right to the means of livelihood; namely, to a share in the earth's resources, to labor, to the acquisition of property and other possessions, so the nation has similar rights. A nation, because of its guardianship over individuals, has, as a correlative of that duty, the right to maintain a decent livelihood for itself, a right to freedom of access to the riches of the earth which were given by God to the race as a whole and left to the industry of men and the law of nations to see to the just distribution of them; a right to the acquisition of its needs, through trade and exchange, through labor, through territorial expansion, and so forth.

As the individual has the right to be secure in the pursuit of his goal and freedom from unjust aggressors, invoking the dictates of divine law in support of this right, and upon human authority to protect and foster it, so minorities, whether they be *minorities within a nation* or *minorities among the nations*, have equally the support of the eternal law of God as the bulwark of their rights, and international institutions and international law as the protectors of their strivings.

As the individual has the right to live in peace and security, without undue or undignified strain upon his human capacities for the maintenance of that peace and security in decent human existence, so, too, nations, in virtue of their duties to their citizens, have the right to live their lives unmolested by threats of invasion by superior hostile forces, by a race for armaments, by the support of huge standing armies disrupting normal living, and by economic barriers of all kinds threatening to disrupt the peaceful persurance of society's natural end, the common good of that society and its individual members.

As the individual was made by God for God, there must be freedom to worship God according to the right conscience and clear conviction of the individual. Individuals must respect the religious convictions of one another, without persecution, without detriment to their temporal or eternal salvation. So within the nation, there must be no religious persecution. As individuals are bound,

so the nation, too, is bound to recognize, to honor, and publicly to testify its subjection to the all-powerful sovereign Creator who both ordained the existence of the nation and gave it temporal authority over its citizens.

Causes of War

These, then, are the problems involved when peoples and nations go to war on a world-wide scale: independence as a nation, an honorable position among the nations, protection from unjust aggressors, a just share in the earth's resources based on a nation's needs, the securing of outlying areas to relieve population pressure at home, just claims of minorities established and recognized, the failure of international institutions to arbitrate disputes and penalize transgressors; freedom of the seas, of trade and exchange; emigration and immigration, and fundamentally, the problem of morality, of the moral issues involved in all these problems, the recognition and acceptance and obedience to the law of all laws, the eternal law of the sovereign Lord and Master of the universe and all that it contains.

These problems, it seems to me, are of more immediate concern than others I might have mentioned, and proper attitudes need to be fostered in respect to them. See, now, what fundamental principles these problems involve. All members of the human race, regardless of race, blood, color, creed, or nation are children of the same almighty Father, alike in origin, alike in destiny, alike in fundamental natural instincts of loves and hates, of fears and sorrows, of pleasures and pains, of prejudice and patriotism. All members of the human race, regardless of their accidental differences, are essentially moved by nature to see in society and government the furtherance of their individual and collective destinies.

The above are a few of the fundamental principles which should be admitted at the peace table. They are the principles which will establish a moral basis for discussions of such problems as distribution of wealth, freedom of access to the earth's resources, property rights, the right to labor and to a just return for one's labor, easing of overpopulated areas, justice in trade and exchange, a recognition of the basic rights of and the divinely established role of the family; the sacredness of the human person, and the right of every individual to work out his destiny in the path marked out for him by God.

God Is Our Sovereign Ruler

To attain a happy and permanent solution of these international problems, the Divine Creator and Ruler of the universe must be recognized and His law accepted. His sole absolute right to rule must be admitted in contradistinction to the relative and partial right conferred upon human rulers by this same Divine Ruler of the Universe. God's direction of the universe, and that means God's eternal law, is the supreme law of men and nations. Beyond it there is no appeal. It is supreme. It is God's. He is the absolute

Sovereign. Hence human lawmakers, law enforcers, any rulers of human stature and caliber, must fall into line behind the Supreme Commander and His Standards; must be His lieutenants guiding the men of God, under God, unto God.

Foundations for Peace

When in May, 1941, Pope Pius XII spoke of the three fundamental values of social and economic life as the family, labor, and the use of material goods, he pointed out the core of the social question and indicated in what fields right attitudes were to be fostered. These principles of labor and property and wealth must receive due recognition and application at the peace conference. They should receive much emphasis and immediate appreciation now, as a preparatory measure, in schools and out of schools, that a just peace, based on Christian social principles, will come forth from the peace chamber and be wholeheartedly received by all mankind.

We cannot stress their importance too often nor too emphatically. There can be no world peace without a universal recognition of them; without, further, universal adoption of them into everyday practical dealings of men and nations. Too often in the past have seeds of future wars been implanted in peace treaties. All too quickly have those seeds matured, plunging mankind again and again, in practically every generation and sometimes twice in a single generation, into bloody warfare and wholesale destruction and disaster. There must be a recognition, adoption, fulfillment of the duties imposed upon men and nations in virtue of the natural, divinely given rights of individuals and nations wheresoever they are found, under whatsoever flag they live, whatever their blood, their race, their condition. For a man, *any* man, has his divine endowment of fundamental privileges in virtue of his humanity; in virtue of his divine origin and destiny; in virtue of his eternal salvation wrought on Calvary's hill. Every man possesses inalienable, personal rights strictly guarded by the virtue of justice. Every man — black, red, brown, yellow, or white — has, with me, a common brotherhood, a common origin, nature, goal, salvation. This will be the most difficult principle for universal acceptance at the peace table; the most difficult pill to swallow, but unless it be swallowed, the world of the future, perhaps within the lifetime of some of us, will again be convulsed in the throes of wholesale slaughter.

Teach Christian Social Philosophy

And finally, now, to be practical, what can be done and how can it be done, to implant, encourage, foster, promote, and safeguard proper social attitudes based on adequate, correct knowledge, wholesome appreciation, and sincere good will? Certainly knowledge is important, vitalized knowledge of the basic principles of Christian social philosophy. To insure such concentration upon the subject matter, it seems advisable (and here you may not think me *practical*) that the fundamental principles of Christian social philosophy be

made the subject matter of a distinct course in the high school curriculum, related, certainly, to other branches such as religion, history, sociology, civics, but a distinct course in its own right and with its own textbooks and reference books. I might even suggest that the core of such a course be Pope Pius' Five-Point Peace Plan, for this Papal program is the core around which the course is built and would require the study of the most fundamental social institutions, practices, and principles.

Since it may be some time since you read the five-point plan as set down by His Holiness, let me give it to you, in brief:

1. To guarantee the right of all nations to life and independence, applied to small and backward nations as well as to the greater ones. This guarantee includes the right to political and economic security, and the pledge of internal harmony.

2. Freedom from the devastating race for armaments, establishing a nation's trust in "right" rather than "might."

3. The re-establishment of international institutions for the protection of world peace, based on international law deriving its moral code and binding force from the eternal law of God.

4. A recognition of the just claims of minorities, with due consideration given to the needs and rights of all nations, all peoples, all minorities.

5. The development of the sense of responsibility toward God and man and the strict observance of international pacts and treaties. In other words, the moral rejuvenation for which Pope Pius XI preached, prayed, and longed.

Under the influence of a course based on the five-point Papal program for peace, the world narrows down from the multiple races and people and nationalities to a single race—the human race; to a single people—God's people; to a single blood—the Precious Blood spilled so lavishly in man's redemption; to a single state—the state of eternal peace and security, which, once possessed, is never lost.

With unity attained among the peoples and nations, through the universal acceptance of Christian social principles, the race for armaments will become absurd; the rights of minorities will no longer be abused; wealth will be more justly distributed; overcrowded populations will not be denied entrance into the world's untitled, unused, but productive lands; states as well as individuals will be permitted to exercise their rights to life, to independence, to the pursuit of the individual and the common good, to temporal happiness and prosperity; treaties and solemn pledges will be kept, and responsibility to man and to God acknowledged and assumed.

This is the world of the future which Pope Pius XII envisages as the result of the acceptance of his peace plan. The whole basis of Christian social philosophy is stored away in the plan. What a wealth of knowledge, what appreciation, what proper social attitudes might not the average student acquire by a course as outlined only too briefly here.

Rights and Duties of Individuals

You may tell me that I have touched only on the international aspect of the question. That is true. It is universal problems which bring about world wars, and I feel myself justified in emphasizing that aspect. This is not to deny that there exist most important social attitudes pertaining particularly to intra-national relations; those which remain within the national boundaries, which pertain to one's native land, to the love, the loyalty, the liberty, the justice, the honor, the appreciation, the service due to one's country by the virtue of patriotism. With the proper concept of this virtue, namely, as a part of the virtue of justice, and with the basic principles of sound social order, the teacher and the student will find themselves equipped with the material for building proper attitudes toward the political society in which they live.

This paper, therefore, has not told you how to inculcate a spirit of patriotism in your students. It has not told you how to train

them to detect subversive propaganda nor fifth-column activities; nor has it spoken of Red Cross projects, the disloyalty of sabotage, or the dangers of a divided nation. I excluded them, not because they were unimportant—Who could think them such?—but because they have to do with what I might term national problems whereas my emphasis was on international problems.

Prepare for a Just Peace

My purpose in treating this aspect was to stimulate you, urge you to do something now for peace. I would urge you to prepare the minds of all your students and through them, of those in their family circles at home, for a *just peace*, so that, if it should come, as we pray it will come, through the mediation of His Holiness Pope Pius XII, the sole moral authority on this earth having authority over all nations, then you and I will have done our part to make the peace terms, based on morality and God-given rights, acceptable to all peoples and to every government.



The School Flag. Photo by H. Walker, Student in Fremont High School, Los Angeles
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Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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A Brave Statement from Germany

The remarkable and characteristic sermon which Cardinal von Faulhaber preached on New Year's Day has just reached this country. It will increase the rage of the Nazis toward him because with quiet courage he does his simple Christian duty in telling the truth. He has not been daunted by the fact that a shot on a previous occasion was fired into his home, and stones thrown through the windows. What is the condition of the Church in Germany and what is the objective of the Nazis' treatment of the Church. The conditions in Germany are those of brutal and ruthless persecution, and the objective is clearly to get all Catholics to leave the Church. Let the Cardinal tell the story in his own words:

"Peace reigns between the confessions. But from another quarter there rages in our country the fiercest discord—the most unnecessary, the saddest of all wars, the war against the Church. While at the front Catholic soldiers stand shoulder to shoulder with other German men, equal in sufferings and equal in achievement, heroically sacrificing their lives—while Catholics at home make the same sacrifices, participate in the same collections, both prescribed and voluntary, and especially, in these days, in the collection of warm winter clothing for the soldiers at the front—still the Church at home is treated with constant distrust, is spied upon, and oppressed by exceptional restrictions, and buildings belonging to the Church and to Religious are confiscated on a far larger scale than private ones.

"In the past year the war against the Church has culminated in the demand to leave the Church. Clear indications give promise that in the new year this demand will be made with renewed emphasis and that the question, 'Will you leave the Church or will you resign your position?' will be raised again,

louder than before. To this question this New Year's Eve sermon will give the answer: 'No, and thrice no, I will not leave the Church.'"

The attack has been made by means (1) of slogans, (2) of repressive measures, and (3) attacking or undermining the great doctrines of the Church. The first "No" is thus stated by Cardinal Faulhaber: "I will not leave the Church. I refuse to be misled by slogans." The first slogan "exhumed" from the days of the Communists is: Anyone who leaves the Church will no longer have to pay Church rates. The State in the past collected Church assessments but does so no more (after April 1, 1942). Simply by leaving the Church you can avoid the payment of Church assessments is the basis of an active propaganda. The second slogan used is that the Church is international or supranational, and hence, for a people of strong nationalistic consciousness, obsolete. The third slogan is the talk about political Catholicism. The summary of the answer to these slogans, which the fearless Cardinal makes, is not without its application in this free country. Let us quote it:

"No! You will not be induced by these and other slogans to leave the Church. Through baptism you have been received into the communion of the Church. Through birth you enter the community of your nation, through baptism the community of your Church. In baptism our Lord has laid His hand upon you and has impressed an indelible mark upon your soul. Later, with spiritual awareness you renewed your baptismal vows and with the Sign of the Cross in confirmation you received the seal of Christianity impressed upon your brow. It has not been left to your pleasure whether you wish to remain in the Church or not. You are, under God, bound to fidelity, and, as if by a solemn military oath, have pledged yourselves to the banner of the Cross. You may not join the ranks of deserters, the ranks of Judas. The Lord has called you out of darkness into light. 'Take care that the light that is in thee is not darkness.'"

The second "No" is thus stated: "I will not leave the Church. I refuse to be swayed by oppressive measures." These measures were first directed against religious instruction, which was evaluated the least important branch of education. "Doctrine" was listed last on school certificates, then omitted and put on a supplementary sheet. Solemn pledges assuring the continuance of religious instructions are negated by government interdicts against particular priests. Teachers are spied on to see whether they make the Sign of the Cross or keep the old school prayers in their classrooms. No paper is made available for new editions of the Catechism, of religious booklets, of Bible history volumes, or diocesan prayer books, though there is plenty of paper for gigantic editions of controversial pamphlets attacking the Church. In the upper grades of secondary schools no religious instruction at all is any longer given. A police order forbidding young people loitering in the streets after the blackout was used to prevent their attendance at religious service though it did not apply to the "movies."

The third "No" is thus stated: "I will not leave the Church, because I will not let my light be darkened. The tidings of God and His Providence are a light. The tidings of Christ and salvation through Him is a light. The Papacy is a light to us. The Hail Mary and the veneration of the Blessed Virgin is a light. Prayer for the dead is a light."

If therefore during the new year, after the war or while it is still being fought, the question is raised: "Are you going to leave the Church?" your answer will be: "No and thrice no, I will not desert; I will not be misled by slogans, I will not be forced by oppression, I will not let the light that is in me be darkened. What I believe is a matter to be settled with my Lord and my conscience. If I fulfill my duties conscientiously, no authority will be able to dismiss me from my position on account of my faith."

We see through the Cardinal's brave words the insidious and persistent campaign against the Church—a campaign that goes on in every generation and in every country—not so obviously or so spectacularly. May it be given us to have Cardinal Faulhaber's vision and his courage.—*E. A. F.*

Pope Pius' Silver Jubilee

Our Holy Father, Pope Pius XII, celebrates the silver jubilee of his episcopal consecration. Twenty-five years as a bishop in the diplomatic service of the Church, in such trying years, is a great service. This service has come down in the later years, the terrible onslaught on Christianity, the revival of barbaric and pagan theologies and practices, and the Pope has been always at the post when he had to bear the "burden and heat" of the struggle. Today more than at any other time does he need our prayers.

To the starved, maltreated, and persecuted children of holy Mother Church in all of Europe, occupied and unoccupied, his heart goes out. And this year, particularly, it would give him new hope, if the collection which is called Peter's pence were doubled and even quadrupled. Though he has not asked it, it would be an appropriate and fitting Jubilee present for it would permit him to extend his charity—already overwhelming—to his suffering children.

The Holy Father has indicated his desire that the celebration of his jubilee should be predominantly spiritual in character. Let the children of your school and of your classroom prepare a Spiritual Bouquet for the Holy Father in this his jubilee year. Do it now before the school year closes.—*E. A. F.*

Mathematics Renewed?

An interesting educational sidelight on the demands of defense and of war is the revelation of the inadequacy of our training in mathematics. How insistent the demand is can be seen in reading the requirements of war industries and the military services for at least one or two years of mathematics.

The attack on the "formal discipline" theory, and the discovery of the greater significance of the content in the learning process as to the habits and attitudes developed have contributed to this unfortunate situation. The reaction was undoubtedly justified in terms of the earlier claims of "formal discipline" and the "training of the faculties." Is not this a good time to re-examine the whole question, particularly with reference to mathematics, both with reference to its effects on the mind as the intellectual instrument of our life, and its significance in the development of the sciences in its social usefulness and practical service?

Such pedagogical studies will, we think, indicate that mathematics should enter into the general education of students more largely both on the high school and collegiate levels.

But let us not forget that teaching methods are a major factor in our problems. Too often mathematics becomes the "bug-bear" of students on the elementary school level, and inhibits students from further studies. I have seen numbers of collegiate students who never voluntarily studied mathematics after their elementary schooling because of unfortunate experience there. They took only such mathematics as was "absolutely" required, and then suffered through it. Where choices were permitted they always chose the other thing, whatever it was.

The present time seems an opportune time for a reinstatement of more mathematics into our curriculums, secondary and collegiate.—*E. A. F.*

Higher Degrees for Teachers

Father Kohl's article on Catholic Teachers and Degrees is an honest attempt to point out some abuses which are known to exist. He does not attempt to say that these abuses are universal nor does he wish to say how widespread they are.

The article raises a number of further questions which are worthy of frank and informed discussion but do not get it. Father Kohl, himself a Ph.D., well may smile at the teaching capacities of some Ph.D.'s and at the counterfeit educational currency which they sometimes—too frequently—are.

Degrees in themselves, to the extent that they are what they stand for and represent genuine educational achievement, should, in every way, be encouraged. But degrees earned in "sham universities," degrees that are supposed to be an "open sesame" to all doors for teachers, degrees that mean that you have *completed* your study, degrees that are symbols of super-inflated personalities, degrees that are not earned—all these types of degrees are educational liabilities, and bring in their wake great harm to education.—*E. A. F.*

Taxation on Charity and Education

The average loyal American citizen, no doubt, appreciates the necessity of a heavy tax burden at this time and stands ready to make all reasonable and necessary sacrifices that may be required of him. We must stand by our country in an hour of danger with all the resources at our command.

The efforts in the direction of discovering new tax sources are numerous and varied, but not always wise and equitable. The proposal is now made by the United States Treasury Department to discourage gifts to the cause of charity and education. This proposal means that the donor should not be permitted to deduct such gifts from his tax returns.

Some of the states exact a gift tax, namely, impose a tax where the donor makes over property or money to his heirs before his death in order to avoid an inheritance tax. In such cases a tax cannot be deemed unfair.

But, where a generous giver grants donations to charity, or the cause of education, the government ought to recognize, in the future as it has in the past, the beneficence manifested. To discourage the giver means to deprive the charitable institutions and other nonprofit institutions from extending aid to the helpless and needy poor. A gift tax clearly operates against the interests of educational institutions which are largely dependent upon the support of the generous giver. It is a direct slap at religion and religious education.—*W. G. B.*

Teaching Patriotism by Flag and Cross

Sister Cecile Marie, C.S.C.*

ST. THOMAS AQUINAS places patriotism within the sphere of virtue, duty, and moral obligation, when he says: "The principles (origins) of our being and governing are our parents and our country, which have given us birth and nourishment. Consequently man is debtor chiefly to his parents and his country, after God. Wherefore just as it belongs to religion to give worship to God, so does it belong to *pietas*, in the second place, to give worship to one's parents and one's country."¹ According to Cardinal Mercier, in his pastoral letter *Patriotism and Endurance*: "The religion of Christ makes of patriotism a positive law; there is no perfect Christian who is not also a perfect patriot." This same thought underlies the statements of John W. Studebaker, United States Commissioner of Education, when he considers religion and democracy:

"All of us agree that belief in the spiritual rights of human beings is at the heart of democracy. For democracy is essentially a moral and spiritual adventure. Democracy affirms that the greatness of a nation is to be measured by the ideals, aspirations, and the personal spiritual resources of its citizens. It is based primarily upon our belief in the fatherhood of God and the brotherhood of man, a belief reflected in all institutional efforts to enhance the dignity and worth of each human being.

"Today educators have caught a fresh vision of the true relationship of education and of religion in meeting the crisis confronting our civilization. They have come to see even more clearly the primary importance of spiritual values in a democracy. They have been made conscious of the sources of spiritual power which underlie democracy's concern with ethics. They have recognized the need for renewal of a motivating faith, religious in character, which will undergird democracy's effort; a faith expressing itself in mutual helpfulness and unselfish service to our brother man for the reason given by the prophet who said: Have we not all one Father? Hath not God created us all?"

The curriculum of a Catholic school, by recognizing man's duties both to God and to his country, thereby provides the best assurance for the development of true patriotism. We have God's own word that all our duties are comprised in the two commandments: to love God above all things and to love our neighbor as ourselves for love of Him. Christ also pointed out that if we do not love our neighbor, whom we see, we probably do not love God, whom we do not see. Again, "Greater love hath no man than that he lay down his life for his friend."

But although every Catholic school assumes these commandments as of the essence of its reason for existence, a re-examination of a few practical means of making them operative

in the lives of our pupils, of making them personal, motivating, vital principles for them, is the purpose of this paper.

Love Grows From Knowledge

It will at once occur to all of us that love cannot be "taught" directly. Love follows knowledge. It must grow as knowledge of its object grows. The teacher can guide the child to knowledge. She can instill in him habits of respect for true values, and a desire to see things in their proper perspective, that is, in relation to all other reality. She can be an inspiration to him in her own love of great things. Obviously, this means that more or less the entire program of studies for the entire day, month, year, or years must enter into the formation of a patriot, one of those "perfect Christians" who, as Cardinal Mercier concludes, will, because they are perfect Christians, thereby be also perfect patriots. In a school's curriculum, some studies more than others provide in a direct way a foundation for patriotism. History, literature, and studies in biography, in addition to religion, are particularly suited for the sustained teaching of ideals of truth and goodness. The remembrance of the past is the safeguard of the future. We must, therefore, teach our children the history of their country, its trials and sorrows, its achievements, its glory, and the accomplishments of the men who made it great. In this way can children learn to appreciate the heritage that is theirs, the heritage which they must safeguard for their posterity. The lives of great patriots are an inspiration, the practical value of which every teacher knows, but she also knows that patriotism cannot be taught in a week. It must be the result of sustained effort to know and love truth and goodness. The first and most effective practical means, therefore, of teaching patriotism is the perfect teaching of religion, history, literature, and, in fact, all subjects.

The Use of Symbols

Teaching patriotism by symbols may mean much or almost nothing. Its value depends on several factors: (1) the innate importance of the reality for which the symbols stand; (2) the clear, true knowledge that the user has of that reality; (3) the association of ideas and emotional responses that the symbol has the power to evoke in a given person. The value of the cross and the flag in teaching patriotism, measured by the first and third of these factors can scarcely be disputed. Our opportunity as teachers begins with the second factor. I have already touched

upon this factor—our responsibility to provide the child with knowledge of God and of religion, as well as of his country, for every man has two fatherlands—the one eternal, the other temporal. Of both he should know. I think it is not necessary, here, to enter into an analysis of the innate importance of religion or of patriotism. Nor do I need, in this group, to point out that religion is incomparably of first and greatest importance. I should like to reaffirm, however, that St. Thomas places love of family and love of country second in importance to religion. The third factor, the unquestioned power of symbolism, may, perhaps, be profitably discussed in some detail.

Teachers know the importance of symbolism, a methodology employed by Christ, the great Teacher, and by His Church. Teachers know also, however, that they must guard against mere verbalism and mechanical gestures in the salute to the cross and to the flag, given at the close of the morning prayer. One means is to try to interpret the symbolism embodied in the cross and the flag.

Cross and Flag As Symbols

The cross is the symbol of our spiritual redemption. We can recall our Lord's life, His great love for us, and the supreme sacrifice He made that we might be children of God and future citizens of heaven. The flag is the symbol of our political freedom. We can recall the history of our pioneers, founders, and builders, and the sacrifices they made that we might live in a free country and might enjoy our God-given rights and liberties. Children who have been brought to understand and appreciate the meaning of the cross and the flag will mean what they say when they give the salutes. The formula for the salute to the cross used in the diocese of Fort Wayne is this: "Saving Cross of Jesus Christ, glorious flag of the Catholic Church, I salute thee." At the word "I," the right hand is extended, palm upward, toward the cross. During the first part, the right hand is usually placed over the heart. Another formula, very beautiful, but perhaps too difficult for very young children, is the following one: "Unto the King Eternal, immortal and invisible, the only God, be honor and glory forever. Hail, O Cross, brighter than the stars, thy name is honorable upon the earth. To the eyes of men, thou art exceedingly lovely. Holy art thou amongst all things that are earthly." At the word, "Hail," the salute is given.

Saluting Our Flags

As Christian schools have as their motto: "For God and country," it is fitting that the salute to the cross should be followed immediately by the salute to the flag. The aim of this sequence is to impress the children with the idea of the relationship that exists be-

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¹*Summa Theologica*, 2^a, 2^ae, 2.101.

tween religion and citizenship. There is no official formula for the salute to the flag, although there have been several attempts to develop one. The National Flag Conference has offered the following suggestion: "Standing with the right hand over the heart, all the pupils repeat together the following pledge: 'I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation indivisible, with liberty and justice for all.' At the words 'to the flag,' the right hand is extended, palm upward, toward the flag, and this position is held to the end. After the words, 'justice for all,' the hand drops to the side. An alternate method of pledging allegiance is that followed in New York. The pledge is identical with the one just described, but the right-hand military salute is substituted for the extended-arm gesture."

Symbolism of the Flag

The association of ideas relative to the flag and the cross can be multiplied indefinitely. The elements which compose the flag, for example, suggest many such ideas. The three colors, 13 stripes (seven red, six white), the stars, and the blue field can all be used. The number of colors, *three*, will recall the mystery of the Trinity. The three colors make but one flag, and we teach from our catechism that there are three Divine Persons in One

God. The parallel is not significant except that it is a link in the association of ideas that relate the flag and the cross. The 13 stripes representing the 13 original colonies can be associated with the 13 members of the first Catholic Church: Christ, its founder, and His 12 Apostles. The seven red stripes can be associated with the seven sacraments. These channels of grace flowing from the cross, to cleanse, sanctify, nourish, and strengthen the soul, were purchased for us by the Precious Blood of Christ. We can then recall the temporal blessings flowing from the flag and give them a sacramental character by recalling that they were purchased for us by the patriotic blood of our national heroes. The six white stripes can be associated with the six precepts which our holy Mother the Church has given to enable us to live a happy Catholic life. Our government, too, like a kind mother, has given us laws to enable us to live a happy American life. Children taught to appreciate the value of law will respect and observe it, for "he who is grounded in *faith* in the principles of law will become a good Christian and a good citizen."

The stars, also, can be used to stimulate an association of ideas. The pupils learn that the 48 stars represent the states in the union; but we might point out that they are enclosed in a field of blue, the symbol of truth and loyalty, the virtues which keep our cosmopoli-

tan society a united nation, "*e pluribus unum*." The star itself is of special significance. Was it not the sign that God chose to direct the Wise Men to Bethlehem, where they received the gift of faith from the newborn Saviour? And are not the stars and stripes the civil guardians of that Bethlehem?

Colors always seize the imagination of children and leave vivid impressions. In the liturgy, the color red is used to remind us of the saints who shed their blood for Christ. This thought may be associated with the red of the flag representing the blood shed by our American heroes and heroines. This idea opens a vast field of study in history. The depth of patriotism increases with knowledge of the price paid for one's heritage, be it religious or national. The Church uses white, symbolic of purity and courage, to honor our Lord, His Blessed Mother, and the virgin saints who were not martyrs. The white of the flag, too, honors the heroes and heroines of American history who merit to be called standard-bearers of these virtues. Hero-worshipping young Americans soon learn to love the virtues they see practiced by those whom they idealize. They strive to emulate them in their own characters. Blue is the color often used to honor our Blessed Mother. By association, the blue field of the flag will remind the children that America has for her patroness none other than our Lady under the



General Washington's Headquarters at Valley Forge.

most beautiful title, the Immaculate Conception. This thought will inspire confidence in the security of our country because of her protection—the Hope of the World. There are many opportunities to call attention to the traditional meanings associated with colors: valor, zeal, fervor, with *red*; purity, truth, justice, with *white*; reverence for God, loyalty, sincerity, with *blue*, the color of heaven. George Washington's interpretation may likewise be noted: "We take the stars from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

The Cross a Universal Symbol

The skillful presentation of many other facts, such as the following, can be contrived: "The cross is the *universal* symbol of religion. It was emblazoned on the standards and armor of the crusaders. *In hoc signo vinces* restored Christianity to pagan Rome." St. Helena, the mother of Constantine, recovered the true cross. The vessels of Columbus sailed under the standard of the cross. The first emblem ever to touch American soil was the cross, planted by the Catholic Columbus and his companions. As the poet says: "Slowly, bareheaded, through the surf we bore The sacred cross, and kneeling kissed the shore."

During religious services on board a vessel, the emblem of the cross is placed above the flag. Thus the cross is the only flag that is ever permitted to fly above the Stars and Stripes. Our flag is the third oldest of national standards. It is older than the Union Jack of Britain or the Tricolors of France. It was first flown on August 3, 1777, from Fort Stanwix, the present city of Rome, N. Y., and was under fire for the first time three days later, August 6, at the battle of Oriskany. The following year, on February 13, 1778, it received its first foreign salute. A few months later, on June 28, 1778, it flew over foreign territory at Nassau, Bahama Islands. In 1831, it received the name "Old Glory."

The multiple association of ideas connecting the cross and the flag in the minds of the children will develop love and reverence for these sacred symbols. By presenting the abstract truths of our faith and national heritage by way of concrete examples and illustrations, we can teach patriotism in a very realistic way.

In the art class, poster making strongly appeals to children and offers an excellent opportunity for correlation. By making illustrations of the ideas suggested in religion and citizenship classes, the pupils deepen within themselves the impressions that we hope will culminate in convictions. The pupils who actually make the posters will profit most, learning discrimination in the choice of words for captions, historical and religious facts, proper names, dates, spelling, etc. Activities involved in the making of posters all have sound educational values. Learning by making or studying posters, murals, and friezes is

effective in arousing interest and inspiring loyalty. Murals depicting the place of the cross and the flag in crucial periods of history give excellent results by developing desirable basic attitudes. For example, a mural or a poster depicting Columbus and his companions planting the cross and the flag of Spain on the shores of America. Another scene could be a representation of the different colonial groups carrying the cross and the flag from their old to their new homeland, to place side by side the emblems of their closely related religion and love of country.

The Church needs the flag to protect her temporal interests, and the state needs the cross to train loyal citizens to defend her. Children taught to recognize the reciprocal nature of the duties to the cross and the flag will catch the meaning of "For God and Country" and develop a fearless, God-inspired patriotism, rooted in convictions.

Teach Universal Charity

In conclusion, we should say one word in behalf of world patriotism. Our love of our cherished land should not blind us to the rights and privileges of others, especially in this era of world consciousness in which we are living. On the cross, Christ died to save all men, irrespective of race, color, or condition of life. In this all-embracing love, Christ is the exemplar of the real meaning of brotherly love. In our flag, we perpetuate the memory of our patriots who shed their blood in the defense of the rights of all men, irrespective of race, color, or condition of life.

The analogy is clear. In the education of the children of today's world there is hope for a kindlier spirit among the nations of tomorrow. The peoples of the world are no longer strangers to one another. The radio, telegraph, and printing press are daily bringing the distant parts of the world together, in a way never before possible. We are *truly* citizens of the world. No great news can long remain within the limits of the nation in which it originates. It travels quickly to our neighbors thousands of miles away. This rapid spread of knowledge must lead to a better understanding of the social, economic, and political problems of the world. True patriotism, to avoid a narrow nationalism, must take account of both cross and flag. It should be as broad as was the charity of Christ for men. The late Pope Pius XI spoke frequently and vigorously against all forms of exaggerated nationalism that forgets the great law of love and human brotherhood. In his Encyclical *Ubi Arcano Dei* (December 23, 1922) he says: "Love of country becomes merely an occasion for . . . grave injustice, when love of country is debased to the condition of an extreme nationalism, when we forget that all men are our brothers and members of the same human family, that other nations have an equal right with us both to life and to posterity." Our faith and our national heritage come first, but respect for the ideals and traditions of other lands should follow. Understanding the two simple but powerful symbols, the cross and the flag, is the great means to establish on earth the true *Pax Christi*.



Independence Hall at Philadelphia.

Parent-Teacher-Pastor Relationships

Arthur M. Murphy, Ph.D.

I HAVE had an interest in this subject for some time but never expected to have an opportunity to talk about it publicly. There are three relationships implied: parent-pastor, parent-teacher, and teacher-pastor. Each of these can be turned around to read respectively, pastor-parent, teacher-parent, and pastor-teacher because no two viewpoints coincide. I have attempted to obtain the conclusions of each on the good and bad in each of the others. I do not have the estimate of any of them on themselves.*

Teachers complain that the lethargy or lack of interest of the parents is the greatest thing with which they have to contend. Parents claim that the teachers expect too much. The pastor says that it is hard to get the parents interested in the program of the school and the parents fear that he wants them there mainly as a source of funds. The teacher holds that she is often in a far better position to know what should be done in the school than is the pastor because she is a professionally trained teacher, is closer to the child, and that his first care is solicitude for souls because he is the shepherd of *souls* while her chief task is in the vineyard of the *intellect*. The pastor may feel that the teacher tries to run his whole parish for him.

There is some truth in these statements and a great deal of misunderstanding. There are problems here and they will not be solved simply by stating them or by second guessing on what ought to be done. We must be as definite as possible in advocating what it is possible to do, here and now, today. I am glad to be here and what I have to offer is offered in a spirit of charity, tempered by the exigencies of this day as I see them.

I believe that it is healthy to have pastor, teacher, and parent meet together to discuss their common problems. I shall try to be the spokesman for all three interests. As a Catholic educator I am sincerely concerned with the welfare of Catholic education. As a parent of parochial school children I have a certain grasp of the problem of the parochial school, at least from the viewpoints of the parent and the child. I have also listened to the problems of many other parents and I find that practically the same difficulties trouble most of them.

As an outspoken layman what I have to say may be somewhat rough in spots but only to grind down to a better surface beneath. I assure you it is not my intention to criticize or to praise but simply to discuss these problems frankly, to the end of the good of the children.

There are sometimes differences of opinion, for instance, between religious and some parents, over the primary purpose of the Catholic school. These parents believe the primary purpose of the school is the promotion of the development of the intellect and not the salva-

EDITOR'S NOTE. This is a provocative discussion of the various personal relationships of those participating in the education of Catholic children. The address was delivered at four deanery educational meetings with the approval of the bishop. It is not likely that you will agree with all the positions taken by the characters represented, but each position should be considered objectively in the light of the actual situation in which you find yourself — pastor or teacher or parent. Let us hope that the discussion will generate light rather than heat.

tion of the soul and they are supported in this belief by many of the leading Catholic educators in the United States. To hold that the primary function of the school is to teach religion establishes an obstacle for those parents who see the school as an educational institution and the Church as the religious institution.

What Some Parents Think

It will help us to recall that the responsibility for education rests directly from God on the parent and that teachers have their authority directly from parents but only indirectly from God. Thus teachers in the school have only the authority which they derive from parents. This interpretation hinges, as you will readily recognize, on the proper understanding of the Catholic teaching of the responsibilities of parents and of the relative functions of family, Church, and school.

I believe that the greatest difficulty between the pastors and teachers on the one hand and the parents on the other is that they do not see the picture in the same light. To the pastor and teacher education and religion are probably considered one and the same and religion is the most important thing in life. To them religion is all important, the reason for their vocations. Yet some parents do not consider religion all important and we are dealing with these parents and their children as they are and not with the image of what we would like them to be.

We are dealing with parents whose background, training, and daily life are unlike your own. Few of them start each day by assisting at holy Mass as you do. Few of them can appreciate your point of view of your life and job any better than you can appreciate theirs. Many of them believe you are intolerant of them when they do not show the excellence in and enthusiasm for religion

which you have. The explanation may be that you and they come from different schools of thought with different backgrounds. Your life and training is institutional. Theirs are the experiences of a modern home. You probably have visited their homes and know what their houses look like but you do not know all of their problems or how they actually live.

Only those who are parents can possibly be rounded out in the character of parenthood and, therefore, understand it perfectly. Parenthood develops a man and a woman as no other experience in life does. Some of you may have financial worries but no bills are presented to you for the food and shoes of the flesh and blood for which you are responsible. You may have knelt at the sickbed and comforted the departing soul of a relative near and dear to you, but until you hold the hand of your own feverish child and smooth the brow of your own tired wife, you cannot know the feelings of which I speak. Until you hit the deck in the dead of night, not once but a dozen times, not one night but a dozen nights on end, to see why Junior or Mary Ann whimpered; until you send their little feet each day on the way to the schools you manage and teach, not knowing for sure that they will ever reach home again; not until you have been driven almost frantic by their nagging, their fighting, their frolics, and their sicknesses; not until they are yours can you appreciate the privilege, the heartache, and the happiness of a parent.

You must realize that parents with whom you deal often have an idea of their own children very different from the one you have. Many of them see their children as their sons and daughters, to be fed and clothed and bathed and spanked, as well as intellects to be trained and souls to be saved. Your idea seldom includes all of these things because you do not have to feed, clothe, bathe, and spank them. Let us begin, then, with the understanding that there is a difference.

School problems would be greatly simplified if parents, teachers, and pastors looked at the whole picture through the same pair of eyes. It would be easier if the home of today were like the home of the "good old days." However, the home of today is different and we live and deal with the people who come from these homes. None of us can content ourselves with the statement that "such and such should be, or should not be." For example: today's parents *should* say their prayers in common with their children; *should* attend evening Lenten devotions; *should* cooperate fully and actively with their parochial school and its teachers, *but as an actual fact many of them do not and we have to deal with them as they are, not as we would like to have them.* Our efforts must be directed to practical means to lead them. We cannot push them.

*An address delivered at the four deanery educational meetings held in the diocese of Wichita in the fall of 1941 by Dr. Arthur M. Murphy, President of the Saint Mary College, Leavenworth, Kans.

Maybe it is like this: We are dealing with mules some of which, as a matter of fact, will kick whenever we come within reach. Now, if these mules did not kick, we could do such and such with them. But they do kick and we, therefore, cannot do such and such and must use a different strategy with these mules.

I find that some parents are disconcerted by their understanding of the extent of your enthusiasm. The strategy of your enthusiasm to make their children Catholic should prevent you from referring to religion in everything you do and say in your teaching. Many of your pious expressions, though good in themselves, will either go over their heads or become a mockery. I know that this is not right, but it is a fact. I know that a hero or heroine appeals to a boy or girl only if human to them. Everyone of us makes mistakes, but you will have to be consistent in your mistakes. The sweetest tempered teacher among you will eventually lose her temper and your pupils are waiting for the opportunity to compare that behavior with your piety. Parents suffer in this same manner. We all teach best by example and our best example must be within the reach of the information and the capacity of our students and children to imitate.

Opportunities for Cooperation

It is the parents' duty to know what goes on at school. Though you may do the teaching, parents are obliged to check up on what you teach and how well you teach it; consequently, they have both the right and duty to know all that goes on at school regarding their children. A child, therefore, should not feel that he is breaking a confidence when he reports all of the doings of the day. If there are unpleasanties, some parents will eventually form an unfavorable impression of the teacher, which may be one of the explanations of the fact that teachers have sometimes found it difficult to win the full cooperation of the parents. This lament of noncooperation is real.

A teacher sometimes feels that parents do not have enough confidence in what the teacher does. Even though the teachers may be young in years, they have undergone a course of training which makes them professionals. They have met the requirements of their state board of education. They enjoy the confidence of their religious superior. I doubt, though, that they should resent the question of the parent, "Why should this be?" or "Why is this done?" To be sure, the parent should have enough confidence in the teacher to realize that what is done is done for the best interests of the child. The teacher should welcome the inquiry, however, not as an inquisition but as representative of natural interest.

Parents should come to the school with their troubles, but many of them feel that they are not wanted, that their normal interest will be mistaken for critical interference. There are those, too, who feel that if they come to the school they will be given a job, or will be asked to contribute, and once they

help the demands know no ends. There are many parents who feel that the inconvenience and hardship they are put to are valued at less than the cost to them, and often for a purpose they feel to be of little consequence. To avoid these demands, they just stay away from the school.

The lukewarm or casual Catholic parent, on the other hand, comes to the school only when there is trouble and he comes with a chip on his shoulder. The wrath of the Church or the dictate of the bishop will not knock it off because *as an actual fact he does often take his children out and send them elsewhere*. The non-Catholic has only one place to educate his children, the public school. The nominal Catholic does send his children to one of two places, the public school or the Catholic school. We must appreciate his idea that he is doing us a favor when he sends his children to a Catholic school, since he also supports the public school which, in this case, he does not use; because his children are as truly members of, and as valuable to, the Catholic Church as are the children of a truly Catholic parent. I am making a plea for the use of a more diplomatic strategy with these problem parents. I, like you, may like to be impatient with them but you and I are salesmen of education and the customer is right.

The pride and confidence that all good Catholics have in the Catholic educational system impel them to expect a dignity of conduct from Catholic teachers so far above that of other teachers that there is no room for comparison. Yet Catholic parents have been heard to complain that the Catholic grade school teacher loses her temper more often than the public grade school teacher, has less patience and is more partial because her tenure of position is more secure. Catholic parents, too, frown upon the use of disciplinary methods which can be misinterpreted so that they must explain them to or be ashamed of them before their non-Catholic friends.

An Occasion for Extreme Caution

Care should be taken by teachers not to fall into the habit of holding pupils up to ridicule or as examples, and particular care should be exercised against the use of sarcasm, especially where it refers to the parents and their religion. Your honest effort to work on a parent, through the child, to make that parent more religious is often resented. The comment you make to the child reaches the parent with inflections and embellishments you never dreamed of, and, misconstrued by the parent, comes back to you in the form of a not-too-sweet note asking you to confine your teaching to your pupils. Perhaps, too, we can make better friends of the parents if we try to cooperate more fully with the children's activities that are slightly outside the schoolroom; for instance, to appreciate the parents' attitude regarding such things as the three scout organizations which are, of course, not distinctly Catholic and yet which parents feel hold a great amount of good for their children.

Let us, too, when small differences do arise

in the school, allow the child to tell his story before commenting or punishing. Otherwise his parent feels that a grave injustice has been done; that his dearest possession has been discriminated against. What, if anything, is the answer when a mother says to her child, after the child has related such a case, "Well, I think I'd better go over and talk to Sister about that," and the child pleads, "Oh, no, Mother, don't do that. Sister will just take it out on me." Is this just a juvenile trick to put something over on the teacher and escape detection? Is the mother's apprehension unwarranted? Or will the Sister-teacher actually take it out on the child? Surely we can build up a confidence between ourselves, our pupils, and their parents so that when small troubles do arise they can be talked over freely, settled amicably, and not allowed to grow into real grievances.

Parents Should Understand

No parent, of course, can fully understand the vocation of a Religious. No parent has been called, as has a Religious, to the service of fellow man with no expectation of an earthly reward and with the probable expectation of criticism. No parent can realize, therefore, the quality of the love which is the daily inspiration of a teacher through the long years in the classroom to make men and women out of youngsters who are dearest to those parents who are often unable to mold the children as they would have them. Many of you parents have shifted your entire responsibility to the teacher. This you *may not do*. Few of you would have perseverance to toil day after day to build a man out of someone else's child and the patience to wait a generation to see the finished product. None of you has the humility your pastor has to get up Sunday after Sunday to ask you for the tuition you mean to pay.

A few days ago my small son saw a wedding and, being inclined toward the theatrical, declared he wouldn't marry a girl who didn't want to have a big wedding with all the trimmings. "Wedding? How about being a priest?" asked his mother. His answer was a definite and vigorous "No." Why? Because, he said, he couldn't get up in the pulpit this Sunday and ask for the coal collection; the next Sunday to ask for the pew rent; after that for money to pay the church debt. Your pastor is just as unhappy as you are about the fact that he has to be carpenter, banker, businessman, and proprietor of bazaars for six days of the week and can be your pastor only on Sunday, and even then, only after he has made the usual and unwelcome financial comments.

Pastors and teachers are all working for the ultimate good of your children, yet a parent, because of an uncooperative spirit, can undo in 10 minutes what it took the teacher half a day to build up. The teacher has your children in school only five or six hours a day, during five days of the week for the nine months of the school year. You have them at home 18 or 19 hours of the day during the school year and 24 hours a day during the summer. Yet, many of you expect

the school to accomplish in its short time far more than you have done or are doing. Still, they are your children.

Try to understand their problems before you criticize. Your criticism of your parish school, its teachers, or your pastor is often simply criticism of your own negligence in school affairs. You fail to take sufficient interest in your parochial school and yet many of you, in spite of this, attempt to shift your entire responsibility regarding your children to that school. This responsibility is primarily yours. If your children go either to heaven or to hell, you, more than anyone else, will be credited or blamed.

These children are investments God has made in you and they should be returned to Him with interest. You have enjoyed the privilege of participation with God in the creation of these, His children; now you are given the privilege of cooperating with Him in their education. This you do by sending them to your parochial school where God's representatives stand ready and willing to do the work which you cannot do as well, yet which you agreed to do or have done when you exercised the right of parenthood. The job of rearing a child is all important and does not cease for a single moment throughout the entire life of the child though he be in the eighties and his parent a hundred ten.

Generally the teacher is right, particularly where method in education is concerned. Teachers have been trained as specialists in education. Furthermore, teachers in Catholic schools, besides this training, are motivated by an inspiration unlike that in any other school—a love for souls. If mistakes are made, it is in spite of the grace of God, because Sisters and pastors are still frail, human creatures. Their mistakes will be honest mistakes and will often be due to the fact that they have tried too hard to gain the results they know are good. Among all comments or criticisms ever made of teaching Sisters, it is never said that they are lazy.

Parents must remember that there are many other children in the classroom besides their own; that the teacher tries sincerely to be evenhanded with them all; that where she fails either you or your darling have very often provided a cause. It is hard, of course, to realize that this is possible. Yet, parents should remember that even the baby beetle is beautiful and perfect in the eyes of its own mother.

Help for the Pastor

Pastors, too, sometimes fail to grasp the problems confronting the teachers who work in their schools. If these Sisters were asked, Fathers, what their greatest problem concerning their pastors is, they would, exemplifying their respect for you, declare first, that they have always found you cooperative—eventually—with any suggestions concerning the conduct and welfare of the school which they had to make. When pressed further, however, they leave the impression that the greatest thing they have to contend with (and good in itself) is your great enthusiasm for the souls of your parishioners,

including those of the children whose intellects they are concerned with. I hope I am wrong when I interpret this to mean that at least a few of your teachers feel that not all of you are trained school administrators while they themselves have been drilled in specific school methods. All of you, they would admit, have a fine enthusiasm for schools, and between you there is without doubt the foundation for the very highest type of education. Now and then you just let the Sisters run the school; occasionally you don't; and once in a while you may feel that the Sisters run your whole parish—with the exception of your housekeeper—if you have that kind of housekeeper and know what I mean.

My understanding is that the parish school, its establishment and efficient management, is the obligation of the pastor; to fill that school is the responsibility of the parents. The first job of the pastor is, of course, that of spiritual shepherd of his flock. But in so far as intellectual development is a requisite for temporal order and temporal order is a prerequisite to salvation, I understand his second job to be that of director of the parish school. Do we agree that the pastor must be the main inspiration of the parish school, not by drive but by push and pull? I do not believe that the majority of the parishioners today are easily driven to active cooperation in the parish school affairs, yet I believe that if they could be induced to think about it, to take pride in it, that they would consider it in a more personal light than just that building next to the church.

Perhaps if the school problems were discussed more freely, these parishioners invited into consultation on the plans being made regarding the school, we would find that it is not a problem of their not having enough to give the school but merely that their interest hasn't been aroused to the point where they see the necessity for anything better than already exists. Parishioners have expressed themselves as feeling shut out of discussions in the early days of planning changes or improvements. In my own case I have seldom, if ever, been asked an opinion concerning the care of any parish temporalities in any parish in which I have lived. Yet I am naturally always included when it is time to pay for these activities. Like most men in a democracy, we parishioners like to know where and how our money is being spent, even our parish school contributions. Men will give more, if they know exactly what it is for.

We all admire the courage and determination, but not the strategy, of our pastor who announces one Sunday morning, without preamble or previous discussion or warning: "We are going to build a new school," explaining it only with, "The Bishop has given his permission; the architect has drawn up the plans." Perhaps few of us could help substantially with the ideas for a new school, but since it is to be ours and we are to pay for it, we would feel better if we were asked what we thought about the whole project before it was finally settled. I believe we would all be more cooperative and under-

standing of the school problems if we had a word in the decision, even though that word be small and carry little weight in the final analysis. The bare announcement that there is to be a new burden merely conjures up stretched budgets and a feeling that no concern has been given to this personal worry. The question is merely one of strategy.

I have enough confidence in the goodness and generosity of the average parishioner to feel that if this idea of knowing what goes on were established, a "we" consciousness would be developed and he would help with "our school" with a feeling of pride, be he parent or not.

Many of us, harassed week in and week out with battling for our own economic stability, if not our actual existence, sometimes grasp apprehensively at your economic courage. We sympathize with your weekly financial puzzle and admire the way you stretched last year's budget, but we feel that debt goes on eternally and so why work too hard to pay off this debt when another, and one we may not particularly want, will follow. This is no doubt an erroneous idea, but many have it and these are the people with whom you are dealing. Talk it over when the school needs replacing or repairing. Make the parishioners think they want it themselves and they won't be able to wait to get started.

Fathers, I have no intention or desire to be the "smart aleck" about all of this. I am respectfully serious and interested in your school problems. This is not by any means the easiest thing for a layman to do, but I do it in the hope that we can better understand each other with resulting good for our children in the parish schools. I have no hope of being right in everything I say or suggest, yet I do suggest that perhaps your parish committee might help materially in meeting the problem of the maintenance of the school. And I believe further that with them could be an organization of all those directly or indirectly interested in the work of the school.

Perhaps in order to make my point I seem to have merely recited a long litany of misunderstandings which are interpreted as grievances by the unthinking. I truly believe, however, that most misunderstandings in life melt away when we get together and discuss them frankly; and even fail to arise when we act in a group for our common good.

A Home and School Organization

To further this idea of group action I would like to suggest an organization to bring the various interests of the parochial school together. There is, of course, the Parish Union, which is a wholly Catholic organization. And there is the PTA, the Parent-Teachers Association, not exclusively Catholic, but helpful. There are in this organization dues, part of which—if the local chapter is affiliated with the actual PTA—go to the national organization. In return for this, however, there is a program offered which has been studied, planned, and used; and most of which is serviceable in Catholic schools. There are a few parent-teacher organizations in parochial

schools, some of which are actually PTA units, others of which are, as the name suggests, organizations of parents and teachers for the good of the school.¹

Parishioners, getting back to their fear of debt, often fear that a parents' organization in our own schools will be used merely as a fund-raising group; while some of the teachers fear that it will come to be used merely for the entertainment of the parents at meetings. Neither of these conditions needs to exist. The organization would be merely for the opportunity of teachers and parents to meet at specified times to discuss frankly the problems of the school; its children; its teachers; plans for its betterment physically, academically, socially. Rightly used a parents' group provides the opportunity for pastor, teacher, and parent to come to know one another. Without it, teachers find few opportunities to visit the homes of their pupils, and parents seldom come to visit the school merely in a spirit of interest.

If the problem of the teacher is the lethargy of the parents, here is the answer. If the parent is harboring critical or cloudy ideas of what goes on at school, here is the chance for him to come, knowing he is welcome, and be perhaps induced into some of the intricacies of the teaching his son and daughter receive. For the pastor, a parents' organization, while not a cure-all or an end-all to his many parish problems, will, if rightly used, relieve him of many of the small worries of his parish school.

Catholic Education Vindicated

Catholic education in the United States is a big job. There are more than 10,500 Catholic schools of all kinds; 2,700,000 students of all levels; 86,000 teachers; and an annual saving to the public school system of \$270,000,000. Catholic education has a background, an experience, a dignity, a purpose, found in no other system. Of it and its background we boast, yet we cannot depend for the future on past accomplishments. We must grow ever better. The disorders of this day demand the very best we can possibly give.

There is a message of hope in what we are doing today. We Catholics have in the past felt somewhat lonely in our work in education, though we had full confidence that what we were doing was right. In recent years, however, we have heard known educators in all kinds of schools publicly express themselves as convinced that religion is necessary in education if we are to restore order on earth. This has always been *our* contention and now we are one with other educators, and we should improve our relations with them rather than stand aloof. In fact, all people conscious of the present need for religious thought are active and we must work, too, if we are to have our share of the men and women on the streets of America who have no religion whatever and are, therefore, fair game for the Christian or the anti-Christian.

Our schools, too, must feel the surge of this activity. We must improve our strategy therein. We know that we need good buildings to do a good job of all-round developing of our students. But we know, too, that good teaching is far more important than modern buildings. The earliest Christians studied in the catacombs. They had no comforts but they had good teachers and a sincerity of purpose. I am sure that today we have as fine teachers as the Church has ever had, but I believe that the work of these teachers can be furthered and yet lightened with more help from pastors and parents. A parents' organization should

be examined as a possible instrument for this cooperation.

And now I beg your indulgence if I have been too outspoken about our problems. I came here with an unbiased mind and a desire to discuss simply, openly, and honestly with you, some of these problems familiar to all of us engaged in Catholic education. If I have uttered any heresy or hurt any one of you I trust that you will credit it to my enthusiasm and put me right about it, for I came here to learn, just as you did. We may all be trying too hard. Perhaps we should relax a bit.

Youth Must Think

In season and out of season Holy Mother Church forewarns Youth against the seductions of this world, estranged more than ever from Christ. Forewarned, Youth must now forearm itself. It must make itself the sure possessor of the truths which Christ came to bring to erring mankind and which the Church holds out to Youth for the mere taking. In these days of broadened secular knowledge Youth cannot remain satisfied with the religious knowledge of a child, with catechism knowledge, with explanations and proofs it learned as a child in the course of elementary studies. How can Youth successfully cope with errors and falsehoods of a superior culture if it has but the weapons of inferior knowledge of a child? Youth must say with St. Paul that, when he was a child he had the tastes of a child and the words of a child, but when he became a man he put away the things of a child.¹ Youth must make itself competent to deal with the false teachers of our day by acquiring a higher knowledge of the things of religion.

How shall that be done? By attending Catholic high schools, colleges, and universities; wherever this is possible, and, where conditions do not allow this, by self-study through reading and participation in discussion clubs and study circles.

But, not only must Youth make itself competent and superior in religious knowledge; it must also strive to make itself the best in secular knowledge. No matter what trade, or occupation, or vocation, or profession Youth will choose, it must make itself the best in its particular station of life — the best student, the best farmer, the best tradesman, the best doctor, the best lawyer, the best engineer, the best professor. The times are grave. Only the best will solve its problems, and the problems will be colossal in the post-

war period. Modern Youth will have to grapple with them as it grows into mature manhood and womanhood. Who will solve them? Only clear heads — minds that have learned how to face hard facts, how to probe down to the root of things, how to look at things with unemotional impartiality. Men and women of faith will be needed; men and women who will kneel down, not before false gods of alluring "isms" or before dictators and tyrants over the minds of men, but before the Eternal Wisdom to drink in its truths and, rising up with enthusiasm and courage, become torchbearers to a darkened world by carrying high the light of the Word of God that was made flesh and dwelt amongst men. Such is the stamp of Youth this contemporary world of ours needs. Such is the Youth the Church of Christ needs — a Youth "that should give able assistance to the clergy, and that, not on a small and grudging scale; they should equip themselves with a generous grounding in theology, by reading, by discussion, by circles that meet for study."² Out of such study will come the ability and capacity for personal judgment which is always "the fruit of long study and experience."³

Youth — a chosen generation — must make itself heralds of truth in the great Apostolate of Christ. Can it be done? It has been done before. Listen to the words of our Holy Father: "That which the Fathers of the Church once achieved in the face of the pagan culture of Greece and Rome; that which they undertook from the very passing of apostolic times with Justin and Origen; that which shone forth so splendidly in the form of an Augustine; all that from which arose the Christian thought and civilization of the Middle Ages and of the believing nations; this, beloved sons and daughters, is the supreme goal, the arduous and magnificent task, that offers itself to your zeal."⁴

— From the Lenten Pastoral, "Youth: A Chosen Generation," by Most Rev. Aloisius J. Muench, Bishop of Fargo.

¹To avoid any possible confusion with the public school organization known as the Parent-Teacher Association, the Catholic organization in some dioceses is known as the Home and School Association. — Editor.

²I Cor. 13:11.

³Pius XII, Encyclical Letter to America, The Pope Speaks, p. 209, Paulist Press, New York, 1940.

⁴Op. cit.

⁵Pius XII, Address to Student Youth.

Practical Aids for the Teacher

Training the Student in the Liturgy

Edward A. Fitzpatrick, Ph.D.

Trinity Sunday

This is Trinity Sunday, the first Sunday after Pentecost, and the beginning for the laity of the liturgical season which is the third part of the Easter Cycle. The continuation of the celebration of Easter continues during this season for from 21 to 24 weeks, and green vestments are usually worn.

This cycle today begins with the great doctrine of the Holy Trinity. If we go back to the Preface in the Ordinary of the Mass, we find the great description of the Trinity: "So that in confessing the true and everlasting Godhead we shall adore distinction in persons, oneness in being, and equality in majesty." And add to these the great words of St. Paul in the Epistle, "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways." This is true for the wisest man as well as for us. The Holy Trinity is a mystery. It is something great, but we do not understand it and we do not discover it. So well may we say in the Introit: "Blessed be the Holy Trinity and undivided unity." We praise the mercy of the Holy Trinity, we want to please Him in word and action, we want His help or success. Well does the word *Blessed* echo through the Mass.

1. A Sunday Mass.
2. *Date*: Changeable: 1942 (May 31); 1943 (June 20); 1944 (June 10); 1945 (May 27).
3. *Proper*: Proper of the Season, or the Temporal Cycle.*
4. *Cycle*: The Easter Cycle.
5. *Part of the Cycle*: This is the beginning of the season after Pentecost. It is the first Sunday after Pentecost.
6. *Vestments*: White.
7. *Title of Mass*: *Benedicta Sit* (Blessed be).
8. *Gloria*: There is a Gloria.
9. *Alleluia*: There is an Alleluia.
- I. The students will read silently the Proper of the Mass.
- II. The teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).
- III. Each student answers for himself the following questions.
- IV. Oral discussion of answers.
- INTRODUCTION: (1) What new season begins with this Mass?
2. What is the name of the Sunday?
3. Why should we begin this part of the Easter Cycle with the Trinity?
4. What incident in Christ's life is used in this Mass?
5. In what parts of the Proper of this Mass is the Trinity mentioned?
- INTROIT: (6) Is the beginning of the Introit appropriate for this Mass?
7. What qualities of the Trinity are mentioned?
8. What praise is given?
- COLLECT: (9) For what do we pray in the Collect of the Mass of the Holy Trinity?

*If we were studying the whole liturgy of the Church we should see how prominent the Sanctoral Cycle or Cycle of the Saints becomes in this season after Pentecost.

10. What qualities of God are mentioned?
11. For what is the prayer in the Collect of the First Sunday after Pentecost?

EPISTLE: (12) Where is the phrase, "For of Him, and by Him, and in Him," used in the Ordinary of the Mass?

13. Where in the Scriptures is it found?

14. What five exclamations are used in the Epistle? (Ask the pastor to say a few words on these great sentences.)

GRADUAL and ALLELUIA: (15) What are the praises of God in the Gradual and the Alleluia?

GOSELP: (16) Who is speaking in the Gospel?

17. To whom is He speaking?
18. What was the occasion?
19. What promise was made?

20. What sacrament is provided for?

OFFERTORY: (21) How are the three Persons of the Blessed Trinity described?

22. Where are the original words of this Offertory?

SECRET: (Answer for Trinity Sunday and First Sunday after Pentecost)

23. What is the Sacrifice of the Mass called?
24. What is it to do for us?

COMMUNION: (25) What praises of God are expressed?

26. Why do we praise God?

POSTCOMMUNION: (27) To what two acts does this Postcommunion refer?

28. What two results may be expected?

THE RISEN CHRIST SPEAKS

No event is as great, as significant and immeasurable in time and eternity as Easter. The world must take its position in regard to the Resurrection of Christ in thought and life. Well known are His deeds, His doctrine, His commands, and now we are confronted by His Resurrection.

How can we say to the sun that shines in the sky and scorches our brow, "Oh, sun, I see thee not"? How can we gaze into a starlit sky and say, "Oh, stars, I see thee not"? How can we turn to the mountains that lift their lofty heads to the high heavens and speak, "Oh, mountains, I see thee not"? How can so many millions of people today testify to Jesus Christ and His deeds and say, "Christ, I see Thee not. To Thy miracles I am blind, to Thy teaching I am deaf, to Thy love I am cold"?

The Risen Christ seeks Faith, Faith in the Resurrection, Faith in Christ, Faith in God. Let us answer His plea.

—Rev. P. J. O'Connor, in "The Messenger of the Catholic Sisters College."

CONCLUSION (Review) (29) State the main doctrine of the Trinity as given in the Preface.

30. What are the petitions of this Mass?

31. What praises of God are expressed?

32. What expressions of thanksgiving are there?

33. What expressions of sorrow or atonement?

Sunday

Within the Octave of Corpus Christi

Second Sunday After Pentecost

This is the Sunday within the Octave of Corpus Christi, the great feast day of the Body of Christ. The feast day is in many countries a holyday of obligation, though this is not so in the United States. It would be well to look over the Mass for Corpus Christi.

The love of our neighbors (brethren) is a central idea in this Mass. We should love our neighbors for the love of God, who is our protector, our refuge, and our deliverer (Introit). We pray for a perpetual fear and love of God, for He will guide and protect us who have been instructed in the solidity of His love (Collect). God laid down His life for us; we ought, if need be, lay down our lives for our neighbors. In fact, says the Epistle, whoever hates his brother is a murderer. And how can the charity of God be in anyone who having the means to help his neighbor in need refuses to do so? Will we, when God invites us to His table, make the excuses of worldly cares and refuse to come to Him? Will we by our neglect be denied the feast of God even after we have been invited?

So we pray that the Sacrifice of the Mass we offer today may cleanse our souls from sin and make our earthly life more heavenly. We pray, too, that we who have received the sacred Gifts may by our frequent celebration of the Mass more surely help our salvation. And so in the great words of the Epistle: "My children, let us not love in word nor in tongue, but in deed and in truth."

1. A Sunday Mass.
2. *Date*: Changeable: 1942 (June 7); 1943 (June 27); 1944 (June 11); 1945 (June 3).
3. *Proper*: The Proper of the Season, or the Temporal Cycle.
4. *Cycle*: The Easter Cycle.
5. *Part of the Cycle*: This is the second Sunday after Pentecost. It comes within the octave of the great feast of Corpus Christi, and that gives the name to the Sunday.
6. *Vestments*: White (from Corpus Christi).
7. *Title of the Mass*: *Factus est* [*Dominus protector meus*] (The Lord hath become my protector).
8. *Gloria*: There is a Gloria.
9. *Alleluia*: There is an Alleluia.
- I. The students will read silently the Proper of the Mass.
- II. The teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).
- III. Each student answers for himself the following questions.
- IV. Oral discussion of answers.
- INTRODUCTION: (1) What is meant by Corpus Christi?
2. Why are white vestments worn?
3. What great sentences in the Epistle do you like very much?

4. Which of the parables of Christ is used in this Mass?
5. What word is often repeated in this Mass?
6. What special ceremony takes place today? (Public procession of the Blessed Sacrament.)
- INTROIT: (7) What titles are applied to God, the Lord?
8. When will God save me?
- COLLECT: (9) For what do we pray? Why?
- EPISTLE: (10) Who is the author of the Epistle? Which John is this?
11. What particular case is given of "He that loveth not abideth in death"?
12. What was the manifestation of the charity of God?
13. How can we show it?
14. What should we do for the person in need?
15. Memorize the last sentence.
- GOSPEL: (16) Where in the Scripture is this Gospel found?
17. Give it an appropriate title.
18. What were the excuses offered by the invited guests?
19. From this Gospel what can we say about the Kingdom of Heaven to which we are invited?
- SECRET: (20) What is the Sacrifice we are about to offer?
21. For what do we pray in today's Mass?
- POSTCOMMUNION: (22) What are the sacred Gifts we receive?
23. What are the divine mysteries we celebrate?
24. Why do we celebrate the divine mysteries and receive the sacred Gifts?
- GENERAL: (25) Which is most emphasized in the Proper of the Mass: Praise, Petitions, Thanksgiving, Atonement?
26. What expressions of praise are there?
27. What petitions are made?
28. For what are we thankful?
29. What expression of sorrow for our sins is there?

Third Sunday After Pentecost

The great idea of the Providence of God and His multitude of mercies is central in this Mass. Cast your care upon the Lord and He will sustain you, for He is the protector of all who hope in Him. Nothing is strong without Him, nothing is holy. Peter in the Epistle expresses the theme or

central idea of the Mass, "Casting all your care upon Him, for He hath care of you." He will perfect you and confirm you and establish you. This is the message, too, of the parables of the lost sheep and the lost groat. And the Gospel concludes: "There shall be joy before the angels of God for one sinner doing penance."

The Secret prays simply today that the "offerings" of our suppliant Church may secure us salvation. The Postcommunion prayer is threefold, that "the holy things" of the Sacrifice of the Mass may (1) quicken us, (2) atone for our sins, and (3) fit us to share everlastingly in "Thy mercies."

1. A Sunday Mass.
2. *Date*: Changeable: 1942 (June 14); 1943 (July 4); 1944 (June 18); 1945 (June 10).
3. *Proper*: Proper of the Season, or Proper of the Time.
4. *Cycle*: The Easter Cycle.
5. *Part of the Cycle*: This is the *third* Sunday in the season after Pentecost.
6. *Vestments*: Green.
7. *Title of the Mass*: *Respite in me* (Look upon me).
8. *Gloria*: There is a Gloria.
9. *Alleluia*: There is an Alleluia.
1. The students will read silently the Proper of the Mass.
- II. The teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).
- III. Each student answers for himself the following questions.
- IV. Oral discussion of answers.
- INTRODUCTION: (1) What is meant by Divine Providence from words in this Mass?
2. What is the central idea of the Mass?
3. What parables of Christ are used in this Mass?
- INTROIT: (4) Why do we need God's mercy?
5. Why can we look to God for mercy?
6. For what do we pray in the Introit?
- COLLECT: (7) How is God addressed?
8. For what do we pray to Him?
9. Who is the mediator (the one through whom we speak)?
10. Who is our ruler and our guide?
- EPISTLE: (11) Who is the author of the Epistle? Where in the Scripture is it found?
12. To whom is he speaking?

13. What beautiful expression of Divine Providence is in the Epistle?
14. When will Jesus perfect, confirm, and establish you?
- GRADUAL and ALLELUIA: (15) What word expresses God's Providence in the Gradual?
16. What statements regarding God are made?
- GOSPEL: (17) Who speaks in this Gospel?
18. To whom does He speak?
19. What is the first parable told by Jesus?
20. What is the second?
21. In the words of the Gospel, what lesson is taught?
22. Where is this used again in this Mass?
- OFFERTORY: (23) What negative words (using *not*) express God's Providence?
- SECRET (for the day): (24) How is the Church described?
25. How is the Sacrifice of the Mass described?
26. For what is it offered?
27. For what is the Mass offered according to the Secret from the "Feast of the Sacred Heart"?
- POSTCOMMUNION: (28) What does the Sacrifice of the Mass do for us (Mass of today)?
29. For what do we pray in the Postcommunion (Feast of the Sacred Heart)?
- GENERAL (Review): (30) What are the petitions made in this Mass?
31. What are the expressions of thanksgiving?
32. What are the words of praise of God?
33. What expressions of atonement for our sins are made?

Fourth Sunday After Pentecost

The first words of the Introit of this Mass are (in the Latin, *Dominus Illuminatio*): "the Lord is my light." This idea runs through the Mass. The great confidence which this gives is finely expressed in the full Introit: "The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. If armies in camp should stand together against me, my heart shall not fear." To creatures was given *hope*, and they shall be delivered from the servitude of corruption: original sin and actual sin. Help us, forgive us our sins. Christ teaches us, too, from the bark of Peter, and sends forth His Apostles from that day to now. "Thou shalt be fishers of men." And in the spirit of Christ which wins men, they leave their ships, "leaving everything they follow Him." The Catholic Church is like Christ because so many people have done just that. In the Offertory we pray that our eyes may be enlightened, by the Lord who is described in the Communion as my firmament, my refuge, my deliverer, my helper.

The Mass that is offered today, we pray, may appease God, and therefore force our "rebellious" wills to serve Him. And in the Postcommunion, we pray the Sacrament may make clean our hearts and be our sure defense.

1. A Sunday Mass.
2. *Date*: Changeable: 1942 (June 21); 1943 (July 11); 1944 (June 25); 1945 (June 17).
3. *Proper*: Proper of the Season, or Proper of the Time.
4. *Cycle*: The Easter Cycle.
5. *Part of the Cycle*: This is the *fourth* Sunday in the third part of the Easter Cycle: The Season after Pentecost.
6. *Vestments*: Green.
7. *Title of the Mass*: *Dominus Illuminatio* (The Lord is my light).
8. *Gloria*: There is a Gloria.



A Motto Designed by Sister M. Lillian, O.S.B.

9. *Alleluia*: There is an *Alleluia*.
I. The students will read silently the Proper of the Mass.

II. The teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).

III. Each student answers for himself the following questions.

IV. Oral discussion of answers.

INTRODUCTION: (1) What central idea is there in this Mass?

2. Does the name of the Mass express it?

3. What incident in Christ's life is used in this Mass?

4. Does it emphasize the central idea?

INTROIT: (5) What expressions of confidence or faith or trust in God are there in the Introit?

6. Which is the strongest?

COLLECT: (7) Is this prayer appropriate for wartime? for after-the-war time?

8. Memorize it.

EPISTLE: (9) Who is the author of the Epistle? Where in the Scripture is it found?

10. What is the meaning of the first sentence?

11. Do you reckon the same way as St. Paul?

12. What is the hope for the creature?

13. What is placed in contrast with the servitude of corruption?

GRADUAL: (14) For what three things do we pray in the Gradual?

ALLELUIA: (15) How is God described?

16. For what are we praying here?

GOSPEL: (17) What was Christ doing in the beginning of the Gospel?

18. What did He command Peter to do?

19. What happened immediately?

20. Was this a miracle?

21. What was Peter's confession?

22. What happened after the boats were landed?

23. Do many people "Leave all things and follow Him"?

OFFERTORY: (24) How does the Offertory emphasize the opening of the Introit?

COMMUNION: (25) What is God called here?

SECRET: (26) For what is the Sacrifice of the Mass offered today?

27. Why is our will called rebellious? Was Adam's will rebellious?

POSTCOMMUNION: (28) For what, according to the Postcommunion, was the Sacrifice of the Mass offered today?

GENERAL REVIEW: (29) What phrases express praise of God?

30. What petitions are made to God?

31. What expressions of thanksgiving are there?

32. What expressions of atonement or penance?

Fifth Sunday After Pentecost

Starting with petitions that God will not forsake me or despise me, the Introit ends with simple faith. God is my salvation. Whom shall I fear? We who love God pray that we may have more fully the experience of love so that we may have His promises. The justice of God and the love of our brothers are both emphasized in this Mass. We must be of one mind. We must have compassion or sympathy for one another. We may suffer for the sake of justice, but we shall not be troubled. We shall avoid evil, but more than that, we sanctify the Lord Jesus in our hearts. We shall not be like the Scribes and Pharisees. We shall keep the spirit of the letter in following the letter of it. The love of God and the love of the neighbor or brother are tied up closely together in this Mass, so are justice and love.

1. A Sunday Mass.

2. *Date*: Changeable: 1942 (June 28); 1943 (July 18); 1944 (July 2); 1945 (June 24).

3. *Proper*: The Proper of the Season or the Temporal Cycle.



God bless our home.

A Motto Designed by Sister M. Lillian, O.S.B.

4. *Cycle*: The Easter Cycle.

5. *Part of the Cycle*: This is the fifth Sunday in the third part of the Easter Cycle: the Season after Pentecost.

6. *Vestments*: Green.

7. *Title of the Mass*: *Exaudi, Domine* (Hear, O Lord).

8. *Gloria*: There is a Gloria.

9. *Alleluia*: There is an *Alleluia*.

I. The students will read silently the Proper of the Mass.

II. The teacher will read aloud the Proper of the Mass (or assign individual students to read aloud).

III. Each student answers for himself the following questions.

IV. Oral discussion of answers.

INTRODUCTION: (1) What phrase from the Collect or the Epistle expresses the central idea of the Mass?

2. What experience from Christ's life is used in the Mass?

3. Who is my brother?

INTROIT: (4) How is the Lord God addressed?

5. What are our fears?

6. Why is the question asked: "Whom shall I fear?"

COLLECT: (7) What has God prepared for those who love Him?

8. What is "an experience of Thy love"?

9. How should we love God?

EPISTLE: (10) Who is the author of the Epistle?

11. Shall we be of one mind?

12. Who is the brotherhood?

13. How should we act to see "good days"?

14. What is the result of suffering for the sake of justice?

GOSPEL: (15) Who were the Scribes and Pharisees?

16. How did Christ's teachings differ from those of old?

17. Why does Christ want you reconciled to your brother?

SECRET: (18) What are the offerings of "Thy servants"?

19. For what two purposes are the offerings made?

COMMUNION: (20) For what do we pray in the Communion?

POSTCOMMUNION: (21) What is the heavenly Gift?

22. For what two purposes in this Mass did we receive it?

GENERAL (Review): (23) What are the petitions we made in this Mass?

24. What expressions of praise are used?

25. What expressions of thanksgiving?

26. What expressions of atonement or penance?

Champion, Aristocrat, and Saint

Sister M. Charitas, S.S.N.D.

"Would you know Francis Xavier? They say he is on this ship, and I would like to see him."

"Why, yes; there he is over there at that table playing chess, and winning at that, and without much trouble if I know anything about players."

"Which one?"

"The good-looking one, with the black hair and black eyes."

"Are you sure? There must be some mistake. They told me back home that this Francis Xavier is the one who was such a famous professor at Paris University; you know, the one all the students clamored for? And they tell me now he is going off as a missionary and that he is a saint or something like that. That couldn't be the same man, could it?"

"I don't know anything about the professor business nor about the saint part of him, but I know that that is Francis Xavier over there and that he can play chess. He played me right off my feet yesterday. He was too much bothered about doing up brown his job of winning the game to talk about his past history, so I'm afraid you'll just have to find out those parts of it yourself somehow."

"Which I shall. Thanks so much for the suggestion." And Avedo did. He stood in a position which allowed him to see without being seen himself. This Xavier person, if this was the right one, was certainly not wasting any energy on conversation. His two burning eyes were riveted, in fact, fairly glued to the figures moving about on the chessboard. At last striking the table with a glad shout, Xavier pushed back his chair, rose, and shook hands with his bewildered opponent.

"Let us have another game and I'll wager you will not defeat me so badly again."

"Fine, fine, but not now; I must be off to say my prayers." Ah, that was what Avedo would watch. Now Xavier would say his prayers. He would follow him. Ships in the fifteen hundreds did not provide for a great deal of privacy. When the champion chess player had made off to a remote corner where he would be undisturbed—so he thought—he first scourged himself to blood. Then, kneeling down he began his prayers. The face which Avedo watched with such keen interest was transformed. The whole man seemed rapt in ecstasy, and Avedo felt he had made no mistake: this one-time popular professor *was* a saint. But this is not beginning even in the middle of his story.

Noble Ancestry

Francis was the youngest of a very large family. He was descended of nobility on both sides of his family, though probably most of us are, only we are not all as nearly related to our noble ancestors as Francis Xavier was. Besides, in the case of Francis, he seemed to show by his actions that all the nobility was not in his ancestors. Anyway, on his mother's side he was connected with the house of Na-

EDITOR'S NOTE. We are publishing this biography of a saint because it includes more background in the story than is usually included. We want to stimulate others to write biographies of their favorite saints which can be used in classrooms. We want to stimulate as many "books of saints" as possible, because we regard this concrete presentation of ideals as spiritually formative. We hope this will be the beginning of a series of "lives of saints."

varre. That in itself would not make so much difference because, as Andrew Jackson once said in answer to somebody who wanted special consideration because he could trace his ancestors back to the Mayflower: "My folks were honest people; I'd rather be descended from them than from somebody who could trace his ancestry back to the ark." It is a greater nobility to be good than to be blue-blooded. But St. Francis Xavier himself and his ancestors had both, goodness and blue blood. His father was Spanish; Don Juan de Jasso was his name. His mother was a Basque, and they were sometimes Spanish, sometimes French; her name was Maria Azpilcueta Xavier. She lived—at the time she was married—in the Castle Xavier which her own father had left to her. All this has been told you to explain how the name happens to be Xavier. At least, he always went by his mother's name. He was born in April in 1506. It may help you to get located historically a little better if you remember that America was discovered in 1492 and 1506 is only 14 years later; so you have some idea of the state the world was in. There were Turks taking more or less general possession of things, or trying to, and killing none too gently anybody who attempted to prevent them. You know, of course, that Columbus' very purpose in setting sail for the Indies was his desire to convert the pagans. If he had not run into America instead, what would have happened to us?

Francis was the youngest in the family. He was a beautiful child and grew into a handsome young man; but what is far more important, he was highly gifted and he used his "brains" not forgetting to use plenty of common sense with the brains. I say he used his mind and common sense because he did not let himself be dragged into the loose living which he must have seen about him, for there was plenty of it. He was vain enough to want to be popular and have people like him much, and he appreciated being much in demand but he never resorted to some of the tactics which young people in his day as well as in our own do use because they hope—but mistakenly—that such things will get them where they can "go places and do things."

An Ambitious Student

Though all his older brothers had become soldiers, and that seemed quite the thing to do if one meant to become famous—and Francis wanted that as badly as anybody—Don Jasso and his wife and Francis, too, thought better to let him study. He loved to study and did so with exceptional success. At the age of 18 he was sent to the University of Paris. You cannot imagine what it meant to go to the University of Paris. Students went there from all over the world. You will not forget, will you, that America had only recently been discovered, so "from all over the world" did not mean in those days what it would mean today. Nevertheless, there is no university in the world today which can compare with the number of students who flocked—and I mean flocked—to the University of Paris because of its fame and its excellent teachers. It became notorious as well for the careless life of many of its students as you might expect when so many students from such varied places with almost no control outside themselves came together. It really is always worth while having a few people in a college or university or any place of learning, for that matter, whom the rest must respect to some degree. But Francis did not let himself get mixed up with much of that side of student life; he was far too interested in his studies and in surpassing others in the same subject. His main interest was philosophy. He amazed his professors with his mastery of the subject, to say nothing of how he must have made his fellow students gasp. But he loved to study, and philosophy was his hobby.

A Renowned Professor

Just when he was about to finish his studies, Don Jasso felt that he could no longer afford to keep his son at the university. Before sending for him to return, however, he wrote to Francis' older sister who was a nun in a very strict Order at the time. She hastened to answer the letter of her father and begged him not to take Francis out of school, for she felt that God had great plans for her youngest brother. Don Jasso would not have written his daughter for advice if he had not intended to follow what she gave, for that is always a very silly thing to do: to ask for advice when you are intending all the time to do as you please anyway. But Don Jasso was not like that. He followed the suggestion of his daughter, and Francis completed his studies. Nowadays we would say, he finished *magna cum laude*, but in those days they said it this way: "Stay here and teach philosophy"; and that was the very thing to cap the climax of Francis Xavier's ambition.

Perhaps you should know something of how they "managed professors" in 1524 and thereabouts. If the students liked a professor, they clapped and clapped and stamped their feet and carried on in great style to show that they wanted him to stay on. They would crowd his classroom in great numbers and pay the closest attention to his teaching. After he would leave the room at the close of a lecture they would keep on applauding until he

was far out of sight. That meant that he might come back and they would be happy to listen to him another day. If they disliked a professor, they simply rose and walked out of the room, or a group of students would hiss and scold until the poor professor would leave the place in disgrace and, of course, never come back again. He would be obliged—if he meant to continue teaching—to go to some other university. Fortunately for the professor who was hissed out of one place, there were no newspapers nor the far more speedy radio in those days to get the word around to London about what had happened in Paris.

Well, Francis was so popular that he could scarcely get out of his classroom at the end of the hour or more of lecture. His followers gathered about him to have an additional word with the renowned professor, and they loved him sincerely. And the applause pleased him immensely. It was music in his ears and he swung down the corridor and out into the air while the shouts and hand clapping resounded loudly still, even after he had gone some way to his quarters in the city. Here he was, the youngest Xavier, with his older brothers bringing what seemed so obviously mere passing glory to the name of the family, making a lasting nimbus about the escutcheon. Glory like this would never fade. History would tell of the famous son of the house of Xavier who had even added to the university's reputation. Here was Aristotle come back to life. Though one of the youngest professors, he was certainly the most popular; students proclaimed him their favorite, and students should know. If one student had been dissatisfied with him, would he not have walked out? And yet, no student ever walked out of Xavier's class. Could any more have crowded in, they should certainly have been there. Oh, this was great; this was partial fulfillment of his ambition. How fortunate he had not taken to arms with his brothers! And now he was at his boarding place, the applause no longer reached his ears, but there would be more tomorrow and the next day, and the day after that.

A Lame Student Comes

Into this dreaming there limped a strange reality who was to head off the forward march of Francis to the kind of glory he thought he wanted and made him rightabout-face in the other direction. This was another student who came to the University of Paris from Spain. He was not at the university very long before he heard of the extraordinary professor of philosophy. He became interested at once and, having a little scheme of his own which he was trying to work out as efficiently as possible, he considered this Francis Xavier an excellent prospect. In order to get as close as he could to do his observing, this limping stranger took up his residence at the same boardinghouse with Xavier and a friend of his by the name of Le Fevre. Le Fevre seems to have been a very agreeable person, who was not so taken up with himself and his own ambitions that he might not give some time to a rather nondescript young student who was trying to get acquainted with others of

the student body. In no time, this apparently shy newcomer was exhorting his fellow boarders to be careful of their conduct, to go to the sacraments oftener—even good people like the Xavier family did little more than make their Easter duty—to be good to the poor, and in general to be fervent Christians. This irked Francis Xavier. He wanted none of this prating fellow's exhortations; Le Fevre might listen to him as much as he liked, but would he be good enough not to disturb Francis with the stuff? Le Fevre was docile to the admonitions and set about recasting his own life according to the suggestions of his fellow student. Taking his courage in his hands, one day the young preacher forced himself upon Francis with "But what shall it profit a man, Don Francisco, if he gain the whole world and suffer the loss of his own soul?" Francis shook him off. He was not trying to gain the whole world in the first place; he wanted only a little share of the glory which was rightly his due anyway, and he had no intentions of losing his soul over it in the second place.

Who Was Ignatius?

Repulsed but not defeated, this miser for souls resolved to try other tactics. He would report back to Francis every least bit of praise he had heard about him; he would introduce new students to him and in the presence of the professor praise his fine abilities. He would put Francis under obligation to him and then he would try again. The trick worked. Francis began to feel more kindly toward this man; he inquired into his past history. He learned, to his very great surprise, that this Inigo was Ignatius of Loyola who had been wounded in the battle of Pampluna, that he was a man of parts, that he was a nobleman himself. Francis was glad to be associated with a man like that. Hence, when Ignatius said to him again "What shall it profit a man if he gain the whole world but suffer the loss of his own soul?" Francis was

courteous enough to listen politely, even if it took some time and some gentle effort on the part of his dear friend Le Fevre and a great deal of persistent pressure from Ignatius before he would acknowledge that it had set him thinking. A very fortunate thing happened at just the psychological moment. Xavier's funds began to dwindle and he had to depend entirely upon himself now for his own support. At the same time Ignatius came into an amount of money through alms; this he shared most gladly with Francis. This act of kindness, after Francis had really not treated Ignatius so well always, completely overcame him and he surrendered quite generously to the suggestions of Ignatius. The latter convinced the proud and haughty young professor that a mind so noble and a heart so eager for love and approval could never be satisfied with anything merely temporal in its nature, and such, he said, were earthly honor and glory. By degrees Ignatius unfolded his wonderful scheme of establishing an army of fighters for the cause of God, of men who would fight, not with weapons of steel, but with the gentle truths of our Holy Faith. St. Ignatius believed in reaching the supernatural through the natural and in taking all the advantage possible of what nature offered. It certainly worked out perfectly with Francis Xavier, for Francis had been equipped naturally by God with all the powers which make for a good soldier of Christ. He was tall and handsome, had been a good dancer, and had excelled in athletics. He was physically fit, mentally well endowed, and possessed all the verve and energy which would stand him in such good stead now that he was disposed to use all these powers for the "greater honor and glory of God." That last is the motto of St. Ignatius and of all his grand company of Jesuits. Francis was threatening to devote his life anyway to the gaining of glory. His job became one of shifting the emphasis from his own glory to that of God.

Francis Works for God

It is not the least bit hard to say "Francis Xavier gave up seeking his own glory and devoted himself to advancing the glory of God," but it was not as easy as that for Francis to do. If you try the same thing yourself sometime—which you should really—you will find it very difficult indeed; and Francis Xavier found it terribly hard. He knew very well and St. Ignatius told him again that there was no way of curbing his inordinate vanity without mortifying his body. The one-time proud and imperious Basque professor set himself to the task with a mighty will. He took to fasting and hair shirts and other forms of penance. He humbled himself wherever there was an opportunity and there were plenty of them, as there are for us, too, if we are looking for them and we need not look too hard at that. During the vacation time he made the 30-day retreat, using as his guide the Spiritual Exercises of St. Ignatius. You will find the history and the outline of the content of these Spiritual Exercises in the life of St. Ignatius, which you should know in order better to appreciate St. Francis Xavier.

PUBLIC AND PRIVATE SCHOOLS

Too few of our fellow citizens seem to realize that with all their faults both public and private schools are equally essential to the ideal of American education and that they are, in spite of all the harsh things said, complementary to one another.

For each type emphasizes aspects of American life which are only implicit in the other. One emphasizes the necessity of equal opportunity; the other the necessity of individuality. Both have student bodies which are cross sections of the public, both are paid for by the public, both are maintained for the good of the public. Both are, in a sense, public schools.

The greatest contribution the private schools make is that they help set up a bulwark against absolute control of education from a central source, thereby lending variety and flavor to the educational scene.—Rev. Robert I. Gannon, S.J.

St. Ignatius gathered a few other men as extraordinary and as well fitted for the task as St. Francis Xavier; but they would have been well fitted, wouldn't they, since God Himself had so fitted and intended them. Le Fevre, who is also known as Blessed Peter Faber, was one of them. There were seven in all when they took a vow that they would make a pilgrimage to Jerusalem; but, that in case they could not manage to secure passage on a ship within a year, they would go to Rome and obligate themselves to go wherever the Holy Father should send them and do whatever he should ask of them to do. And that is how it happened that, while the Holy Father asked St. Ignatius to send one of his men to the Indies, he did leave it to Ignatius to select the person whom he would send. St. Ignatius sent St. Francis Xavier. Xavier, of course, felt most unworthy of such a commission, but he obeyed without asking why. The ambition which had fired the youngest son of Don Jasso to strive to bring glory to the family's name, now inspired him to burn out his life for the glory of God.

A Second St. Paul

It was while he was on his way to Goa, India, that the episode at the opening of this story took place. Don't think for a minute, however, that that was the single instance of his fine influence on that trip. It was not. He used every possible opening to instruct people in the true faith, to encourage them to do their duty toward God and their neighbor. And he was so gracious about it all that it seemed nobody could well resist him. After he actually reached Goa, he became more like St. Paul than anybody else I can think of just now. He seemed to be everywhere in a minute and in ever so many places almost at the same time. He was never too tired to go down to the pearl fishers along Cape Komorin, and he seemed not even to notice the disagreeable smells that are ever present about ports and especially about fishing smacks and oyster beds.

He Converts a Brahmin

One group of people balked him, the Brahmins. They lived off the veneration which their followers paid their idols. When St. Francis would get talking to them, they would acknowledge to him (in private though) that they knew that there was only one God, but that this was the only way they knew of making a living, and they did have to live. They even tried to bribe Francis into saving their face for them by not exposing them; but he exposed them wherever he went. He went into one of their assemblies one time in which there were more than 200 Brahmins, and he asked them "What must I do to get to heaven?" They told him he must not kill a cow because cows were sacred to them, and he must give them alms. In response to that, Francis stood up and told them the true doctrine about heaven and hell and who would go to each place. This worried the Brahmins not a little and they shouted out with one voice "The God of the Christians is the only God"; but when Xavier asked them why they did not become Christians then, they said in

great surprise "What will the people say?" Since it is quite difficult to do anything with people who act so contrary to their own convictions, St. Francis was able to really convert only one of the Brahmins, but he became very fervent and acted as an instructor for the missionary until his death.

The Reward of Francis

For 10 years St. Francis worked in India, along the coast, in Japan, and on some of the islands close to the mainland of India. Much of those 10 years was taken up in his travels from place to place. He sometimes converted as many as 10,000 persons at one time; at least, that number asked for baptism and for instructions. Additional missionaries came from Portugal in the meantime, and St. Francis used any number of the zealous natives as

catechists besides. His great ambition was to go into China, but before he could land there, he died of a fever on the island of Sancian within sight of what seemed to him the promised land. Only 46 years of age, he had achieved a full life in a short space.

Had he remained at the university as professor, his life would perhaps have been prolonged and he might have enjoyed the plaudits of admiring students and associates in the profession. One wonders whether the consciousness that he had heeded instead the warning of Ignatius "What shall it profit a man?" did not enhance the great peace with which he anticipated the approval of Christ whom he had loved and served for less years than should have been his to enjoy the pseudo peace which would have come to him by the ear tickling of passing praise.

Relay Races in Chemistry

Sister M. Genoveva, C.S.C.

In my chemistry classes at Sacred Heart Academy, Lancaster, Pa., for several years the terms, "Protons" and "Electrons" have signified something more than particles of matter. They are the names chosen to designate the opposing teams in the relay races which have served as a means of review, and of repetition of facts necessary for fixing them in the mind. A review too often connotes dreary periods of monotonous recalling of items already learned, or half learned, but there is nothing dull about these relay races. The temptation to indulge in them too frequently because of urgent requests proves how eagerly the students enter into them. This difficulty can be overcome by arranging a definite time for the races, say, for instance, the last 10 minutes of the class period on certain days, or in larger classes a whole period some one day, or any other convenient arrangement.

Sometimes with our Puritanic inheritance we hesitate to employ a method simply because it is enjoyable, but if it has proved effective as well as pleasant I see no reason why it should not be used. It makes me happier to hear students speak enthusiastically of a finished course in any subject than to hear them groan at the mere mention of it. I have had sufficient proof to convince me that these relay races teach the pupil to think quickly, and that they help him to remember facts. I have it on the testimony of the students themselves and through my own observation. The beneficial results were brought home to me rather convincingly last January when after an absence from my post since the beginning of the year, I returned to take up the biology class in which there was a group of students who had studied chemistry the preceding year. One afternoon during a study period they asked if they could have chemistry races, and being busy with other work, I said they could if someone would give out the questions. I was amazed to see how much they recalled after being away from the subject for six months. We organ-

ized similar teams for biology calling them the "Ants" and the "Bees." I have also used them in Latin classes designating the opposing sides as "Horatians" and "Virgilians." At one time at St. Mary's Academy, Austin, Tex., when we were having a Latin relay race the state examiner visited the class and commended the method as a means of training pupils to think quickly.

Organizing the Race

This is the way the race is conducted. After several weeks of class, when the students have a pretty fair idea of the ability of their classmates, we choose two leaders. The leaders then choose sides with the understanding that this is a temporary arrangement to be tried for awhile to see whether the teams are evenly balanced. After a few try-outs, if we find that the two sides are not evenly matched, we exchange members until we find that they are evenly matched and then the team becomes permanent. They are quick to understand that there is no satisfaction in winning over a team not of sufficient caliber to make the victory worth while. When the teams have been finally decided upon, a list is made of each side in the order in which they were chosen which is supposedly in the order of their ability. When the race begins the leaders go to the board and the others remain in their places. It is not necessary to arrange them in rows unless they have difficulty in remembering the order in which they go to the board. Each one should remember which pupil he follows. The leaders are given something to write and whichever one finishes first takes his seat, and the next member of his team goes to the board. Suppose it was the leader of the Protons who finished first. Then the second Proton goes to the board, and the leader of the Electrons remains there. If the leader of the Electrons finishes this time before the second Proton, he goes to his seat, but if the second Proton finishes before him, the third Proton goes to the board. If either a Proton

or Electron remains at the board while three of the opposing team have finished ahead of him, he sits down and the next member of his team goes to the board so that the team will not be held up too long by one member. A new question is given each time, and after one of the two at the board has finished no further attempt is made by the other to answer that question. The aim of the relay race is to see which team will succeed in getting all its members to the board and back first. Whichever team succeeds in doing this makes one point which the scorekeepers record. Several races may be held in one period, and in this case the two at the end of the line should go to the board first in the second race. In other words, begin alternately at the head and foot of the line so that everyone will have an opportunity to try. The races cannot very well be begun until after a few weeks of class because the pupils have not enough facts at their command. We usually set a date for the conclusion of a series of races. It might be a few days before the Thanksgiving holidays, or before the Christmas holidays, etc. The losing team is required to treat the winners to ice-cream cones or some other inexpensive treat. After the treat a new series of races begins.

Enthusiasm of Students

At first I give out what is required to be written at the board, but in a short time different members of the class are eager to do it. This is very helpful for them. The pupils who give the questions just volunteer when they think they have good ones, and still take their turns at the board. The things required to be written at the board are always brief. Whoever is giving out the work says for instance: "Name three important classes of compounds." The one at the board writes: acids, bases, salts. The questioner may ask for the symbols of 10 elements, or the formulas for three bases, or the equation for making iodine, or for any other question, or he may make a statement of this kind: A substance that yields hydrogen ions in solution and turns litmus red. Those at the board write: acid. These are the first things that came into my mind out of the hundreds that might be used. We do not say such things as, "Write the definition of a base." We give the definition and the one at the board identifies it.

If it is not desirable to have the students walking back and forth so frequently, three statements or questions may be given consecutively to each two at the board and whoever answers two of the three first goes to his seat. In this case each time the pupil finishes first, he puts a mark on the board so there will be no doubt about the winner.

Reasonable Moderation

There is some danger of the enthusiasm waxing too high, but each teacher will know how to keep it within bounds. It would be sufficient to stop the races for one day to suppress an undue expression of excitement. However, they should not be carried on with too much rigidity or all the joy and spontaneity will be taken from them.

Honoring the Flag

The following rules for respect to the flag are contained in a pamphlet issued by the United States Navy:

During the ceremony of hoisting or lowering the flag or when the flag is passing in a parade or in a review, all persons present should face the flag and stand at attention. Those in uniform should salute. Men not in uniform should remove their headress with the right hand and hold it at the left shoulder, the hand being over the heart. The salute to the flag in a moving column is rendered at the moment the flag passes.

Do not permit disrespect to be shown to the flag.

Do not let the flag touch the ground, deck, or water.

Do not place any emblem or object of any kind on or above the flag except the authorized head staffs.

Do not drape the flag over the hood, top, sides, or back of a vehicle, train, or boat. When displayed from an automobile, or train, or vehicle, it should be from a staff firmly affixed.

Do not display the flag on a float in a parade except from a staff.

Do not use the flag as a covering for a ceiling.

Do not carry the flag flat or horizontally but always aloft and free.

Do not use the flag as a portion of costume or dress.

Do not put lettering of any kind on the flag.

Do not use the flag in any form of advertising or fasten any advertising to a pole or halyard from which the flag is flown.

Do not use the flag festooned over doorways or arches, tied in a bowknot or otherwise employed in a purely decorative manner. For these purposes, bunting of the national colors is more appropriate, and since the blue union is the flag's honor point, the bunting should be arranged with that color uppermost.

Do not use the flag for any purpose lacking dignity and respect.

Always treat the flag of a foreign nation with the same respect as that of the United States.

The church pennant is the only flag ever to be hoisted over the flag. It is displayed only during divine services.

The flag, when used on a speaker's platform, if displayed flat, should be displayed above and behind the speaker. If

flown from a staff, it should be in the position of honor, at the speaker's right. It should never be used to cover the speaker's desk or drape the front of the platform.

Bunting of blue, white, and red should be used for covering a speaker's desk, draping over the front of the platform, and for decorating in general. Bunting should be arranged with the blue above, the white in the middle, and the red below.

When displayed over the middle of a street, the flag should be suspended vertically with the union to the north in an east and west street, or to the east in a north and south street.

When displayed with another flag against a wall from crossed staffs, the flag of the United States should be on the right—the flag's own right—and its staff should be in front of the staff of the other flag.

When it is to be flown at half-mast, the flag should be hoisted to the peak for an instant and then lowered to the half-mast position, but before lowering the flag for the day, it should be raised again to the peak. By half-mast is meant hauling down the flag to one half the distance between the top and the bottom of the staff. If local conditions require, divergence from this position is permissible. Ashore on Memorial Day, May 30, the flag is displayed at half-mast from sunrise until noon and at full-mast from noon until sunset. At U. S. Naval stations and on board U. S. Navy ships it is flown at half-mast only at noon during the firing of the salute.

When the flag is displayed in a manner other than being flown from a staff it should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall the union should be uppermost and to the flag's own right, i.e., to the observer's left. When displayed in a window it should be displayed in the same way; that is, with the union or blue field to the left of the observer in the street. When festoons, rosettes, or drapings are required, bunting of blue, white, and red should be used, but never the flag.

Pledge of Allegiance to the Flag: "I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation indivisible, with liberty and justice for all."

The teams become known throughout the school, and if there is a school paper it adds to the interest to print the score from time to time. In small towns this may even appear in the school section of the daily paper. The

possibilities of the faces will reveal themselves on trial, and I am sure at least that the Protons and Electrons, the Bees and the Ants, the Horatians and Virgilians that I have known would recommend them enthusiastically.

Catholic Education News

College and University Department, N.C.E.A., Discusses War Problems

Edward A. Fitzpatrick, Ph.D.

The war dominated the considerations of the College and University Department at the 39th Annual Meeting in Chicago, April 7-9. This was evident in the reports of committees, in the papers read, and in the resolutions passed. It was evident, too, in the main topic of the meeting: The Reorganization of American Education, including Catholic education.

There was an animated discussion of a paper by Rev. Dr. Gerard Smith, S.J., of Marquette University, on Dr. Mortimer J. Adler and the Order of Learning—an address by Dr. Adler at a meeting of the Western Division of the American Catholic Philosophical Association in San Francisco, April 19, 1941.* Much of the discussion following Father Smith's paper was centered on the logical and psychological factors in the process of learning and the distinction between teaching and learning. The sharpest issue was raised on the possibility of a theology of education which was a central concept in Dr. Adler's address, sharply distinguished from the philosophy of education. Father Smith took issue with Dr. Adler's position.

Two other papers read at the opening meeting were: "The Bases for Distinct Procedures in the Lower Division, Upper Division, and Graduate School," by Very Rev. James M. Campbell, Ph.D., of the Catholic University of America, and Faculty Organization, Rank, Tenure, and Academic Freedom in Catholic Colleges and Universities," by Rev. Wilfred M. Mallon, S.J., Ph.D., of St. Louis University.

A meeting devoted to the Catholic Women's Colleges was well attended by the representatives of the women's colleges but had few participants from the men's colleges and co-educational colleges. The statement of Pope Pius XI on coeducation was quoted with approval a number of times, and it was proposed by Dr. Fitzpatrick, of Mt. Mary College, that all the Catholic women's colleges reprint in their catalogs the Papal statement condemning coeducation as presented in the Encyclical on the Christian Education of Youth. The panel on Women's Colleges and Defense Work was based on the paper, "Salvaging Permanent Values for Women's Colleges in the Post-War Period," by Rev. Francis J. Furey, D.D., of Immaculata College, and the committee reports on Services That Women's Colleges Are Rendering in the Existent Emergency.

At the time that the meeting on women's colleges was in progress, there was also a sectional meeting on graduate study. This was in the nature of a round-table discussion of problems of those interested in the administration of the graduate schools.

The meeting on Wednesday afternoon was a panel discussion on Reorganization of Catholic Education. Dr. Francis M. Crowley, of

Fordham University, reviewed the history of the present 8-4-4 system. Rev. Francis B. Ostiek, of Des Moines, Iowa, reviewed some of the experiments with other time divisions. Rev. John J. Voight, assistant superintendent of schools for the archdiocese of New York, pointed out practical difficulties of modifications of the present system. Dr. William A. Clarke, of John Adams High School, Brooklyn, N. Y., discussed the general problem of division of time between high schools and colleges.

There was an animated discussion of the problems relating to the enlistment of college graduates and college students in the Naval reserve. This followed the paper on Opportunities for College Men in the Navy, presented by Rev. Edward V. Stanford, O.S.A., president of Villanova College.

Teaching Religion in a Changing World

Rev. John A. O'Brien, Ph.D., LL.D.

Professor, University of Notre Dame

The following excerpts are taken from the paper read by Rev. Dr. O'Brien at a meeting of the parish-school department at the 39th annual meeting of the N.C.E.A., at Chicago, April 9, 1942:

"To be effective, education must gear into the needs of the times. It must prepare students to meet the heresies and the paganizing tendencies which spring up in practically every decade and which give the era its characteristic thought contours and action patterns. . . .

"We would single out totalitarianism as the dominant heresy of our day. . . . Education, if it is to be realistic and is to prepare the individual for the world in which he must live, cannot ignore this heresy. . . .

"Education, even in the parochial school, must deflate this pompous heresy, strutting like a tyrant through the highways of the world. In simple language and with abundant illustrations, our teachers can drive home to their students the elementary truth that God and not the state is the fountainhead of basic human rights. They can set forth the fundamental truths so well expressed in the Declaration of Independence. . . .

"Let America heed the vital truth exemplified by the agony of the world today, and foster religion and the spiritual life among its citizens. Let America encourage and provide for the religious education of its future citizens, so that justice, charity, and respect for the rights of others will dwell in their hearts. . . .

"A second movement . . . is that strong undertow of twentieth-century paganism which is pulling such a large section of our population from the ancient moorings of honor and decency." [Here Father O'Brien

Resolutions at the close of the meeting thanked all those who contributed to the success of the convention, particularly the archbishop of Chicago, Most Rev. Samuel A. Stritch. There was a resolution pledging the unstinted and total support of the Catholic colleges to the United States and its associated powers and particularly to the President of the United States as the commander in chief of the public armed and civilian forces. The Committee on Educational Problems was asked to make an historical and analytical study of the place of the college in American education with a view to a consideration of the problem of the general reorganization of American Catholic Education and the problems of after-the-war reconstruction in the light of the five proposals of the Holy Father for a permanent peace.

At the final business meeting of the College and University Department the present officers were re-elected for another year. They are: president, Rt. Rev. Msgr. William T. Dillon, St. Joseph's College for Women, Brooklyn, N. Y.; vice-president, Rev. Percy A. Roy, S.J., Loyola University of the South, New Orleans, La.; secretary, Rev. Samuel K. Wilson, S.J., Loyola University, Chicago, Ill.

mentioned the indecency of much that is printed in London and cited some appalling examples of filthy paganism in some of the leading magazines published in the United States, magazines commonly considered 'respectable'.]

"If these magazines ran in large red print the label 'poison' along with the skull and cross-bones on their poisonous pages, they would at least give their readers a chance to escape from those miasmatic swamps of pagan obscenity. Is it not evident that we must redouble our efforts in the classroom to build deep and strong the foundations of a sturdy Christian character which will stand up under the daily bombardments of semipagan magazines, cinemas, and stage shows?" [After quoting St. Paul, George Washington, and Cardinal Newman on the necessity for religion, Father O'Brien proceeded:]

"Let me cite here the testimony of a man who enjoyed the respect and admiration of the youth of America as have few men in our day—the late Knute Rockne. Speaking to a committee investigating modern education, Rockne said: 'If I have learned any one fact in my 20 years of work with boys, it's this—the most dangerous thing in American life today is that we're getting soft, inside and out! We're losing a forceful heritage of mind and body that was once our most precious possession. We—these men and I—have given our lives to working that flaccid philosophy out of our boys' minds and bodies. We believe the finest work of man is building the character of man. We have tried to build courage and initiative, tolerance and persistence, without which the most educated brain in the head of man is not worth very much.'

*This address by Dr. Adler was published in THE CATHOLIC SCHOOL JOURNAL for December, 1941.

Our teaching of religion must implement these vital truths, and weave them into the warp and woof of the characters of our children.

"The third and last movement, which I shall just mention, which has swept across our world, is the tidal wave of war. . . . That it is a monstrous evil, that it throws into eclipse Christ's teaching concerning mercy, meekness, and universal love, even of our enemies, and enthrones the passions of hatred and vengeance, that it threatens the very existence of the civilized world, and constitutes the supreme tragedy of our times, no thinking person will deny. . . .

"We must begin our work for enduring peace not in the arena of partisan politics but in the sanctuary of the school. 'We must persistently show,' points out the Catholic Association for International Peace, 'that a reign of peace is feasible, until this idea and this faith become a dominating and effective element in the habitual thinking of the average man and woman.' Pope Pius XI summed up the matter when he said to Nicholas Murray Butler: 'In order to reach a just and lasting peace, it is necessary that the love of peace be deep rooted in the hearts of men.' That can best be done by starting the work for peace in the early grades and continuing through all of them into the high schools, colleges, and universities of our land."

MORE CATHOLIC SUMMER SCHOOLS

Early in March the editorial department of THE CATHOLIC SCHOOL JOURNAL sent an inquiry to Catholic colleges and universities requesting a list of courses to be offered during the summer which would be of special interest to teachers who are planning to attend summer school. The list of schools published in the April issue presented a digest of the courses offered by the schools from which a reply was received in time; an additional list appeared in the May issue; and here is our final report:

Mary Manse College

Toledo, Ohio, conducted by Ursuline Nuns. June 22 to July 31 and August 10 to September 4. Education: Educational tests, directed teaching in elementary school, children's literature, social studies in the elementary school, methods of teaching the skill subjects, teaching reading, introduction to music, music education. Physical sciences, social sciences, commercial subjects, English, French, German, Latin, Spanish, fine arts, mathematics, philosophy, psychology, religion, speech.

Catholic University of America

Washington, D. C. A Pontifical University. Regular summer session June 26 to August 8. An extra session will run to September 19. There will be all the usual courses in Education and academic subjects, besides nursing education, engineering, and architecture.

Notre Dame Junior College

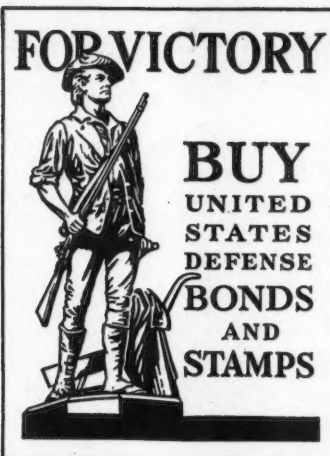
Mitchell, S. Dak. Conducted by Sisters of the Presentation of the B.V.M. June 1 to July 10. Education: primary methods, educational psychology, upper-grade methods. Geography, English, history and government, mathematics, physiology, sociology.

St. Paul Diocesan Teachers College

240 Summit Ave., St. Paul, Minn. Conducted by the Diocese. June 15 to July 24. Education: introduction to education, principles of teaching, arithmetic, classroom measurements, language arts, grade school music methods, reading, social studies in primary grades, teaching of religion. Fine arts, philosophy, English, psychology, religion, physical sciences, social sciences.

Briar Cliff College

Sioux City, Iowa. Conducted by Sisters of the Third Order of St. Francis of the Holy Family. June 22 to July 31. Education: children's literature, mental hygiene, elementary methods in music, teaching of geography, play production.



Philosophy, psychology, religion, music, physical sciences, social sciences, English, commercial subjects, first aid.

Mundelein College for Women

6363 Sheridan Road, Chicago, Ill. Conducted by Sisters of Charity of the B.V.M. There will be a summer school but THE CATHOLIC SCHOOL JOURNAL does not have the program.

University of San Francisco

San Francisco, Calif. Conducted by the Jesuit Fathers. The summer schedule was not ready at the time of request by C.S.J.

Catholic Teachers College of Providence

473 Prairie Ave., Providence, R. I. Conducted by the Diocese. There will be a summer session but the program was not completed at the time request was made by C.S.J.

Nat'l. Catholic Rural Life Conference

3801 Grand Ave., Des Moines, Iowa. Rt. Rev. Msgr. Luigi Ligutti, executive secretary. The Conference will conduct courses in rural leadership for priests at St. Stanislaus College, Bay St. Louis, Miss., June 7-12; St. Benedict's College, Atchison, Kans., June 21-26; St. Louis University, St. Louis, Mo., July 12-17; St. John's University, Collegeville, Minn., Aug. 2-7.

Mt. St. Joseph Teachers College

Agassiz Circle, Buffalo, N. Y. Conducted by Sisters of St. Joseph. July 6 to August 11. Education: nursery-school education; the child and the curriculum (a) primary grades, (b) grades 4-8; reading; arithmetic; children's literature; child development; reading laboratory. Music, Latin, French, Spanish, English, physical sciences, social sciences, art, philosophy.

Nazareth College

851 Fourth Ave., Louisville, Ky. Operated by Sisters of Charity of Nazareth. Education: philosophy of Catholic education, tests and measurements, teaching of reading (phonics), principles of secondary education, children's literature, adolescent psychology, teaching of social studies, teaching science in the grades, nursing education, health education. Art, music, child care, English, French, German, Latin, Spanish, library science, mathematics, philosophy and psychology, physical sciences, social sciences.

EDUCATIONAL REPORT FOR HARTFORD DIOCESE

The report for the school year 1940-41, released during Catholic Education Week last November by Diocesan Superintendent Rev. Austin F. Munich and Assistant Superintendent Dr. Arthur J. Heffernan, shows a total of 44,005 pupils in the elementary schools within the diocese. This was a loss of seven tenths of 1 per cent from the previous year. Enrollment in the public schools of the state at the same time showed a drop of 3.7 per cent.

The total secondary school population of the diocese, according to this report, is 2840, a slight increase over the previous year. There were 876 college students and 364 seminarians. The secondary totals include the pupils in 9 parish

schools which maintain a 9th grade, 15 senior high schools, and one institutional high school.

Last year there were 7 new kindergartens in the diocese making the total 53. Several other parishes added a grade to their elementary schools.

Objective tests are given to elementary and junior high school pupils twice yearly and the results compared with those of previous years. Results of tests in the elementary grades are also compared with those in seven other dioceses using the same tests.

This report appropriately calls attention to the fact that the Catholic schools of the diocese save the state annually more than four million dollars in taxation, exclusive of the cost of buildings.

COMING CONVENTIONS

• June 23-26. Catholic Library Association, at Milwaukee, Wis. Eugene P. Willing, P. O. Box 346, Scranton, Pa., Secretary.

• June 27-July 2. National Education Association, at Denver, Colo. W. E. Givens, 1201 Sixteenth St., N.W., Washington, D. C., secretary.

• July 19-21. National Benedictine Education Association, at Latrobe, Pa. Rt. Rev. Lambert Burton, O.S.B., St. Martin's Abbey, Lacey, Wash., secretary. • Aug. 19-20. Educational Conference of the Christian Brothers, at Santa Fe, N. Mex. Brother Benildus, St. Michael's College, Santa Fe, N. Mex., secretary.

FATHER DOWNEY, S.J., DIES

Founder of Pro Parvulis Book Club

Rev. Francis X. Downey, S.J., founder of the Pro Parvulis Book Club and former dean of Holy Cross College, Boston, has died at the age of 54 years.

Father Downey was well known in Catholic literary circles, especially as the founder of the Pro Parvulis Book Club, the Catholic Book-of-the-Month club for children. He was chairman of the board of editors of the newly organized Talbot Club, the high school section of Pro Parvulis.

K. of C. PROMOTES CATHOLIC EDUCATION

On May 10, the Milwaukee council of the Knights of Columbus awarded cash prizes, medals, and trophies for essays on Catholic education by grade and high school pupils. This contest is conducted under the direction of the Catholic Interest Committee each year for pupils of the eighth grade and for seniors of the Catholic high schools in Milwaukee County.

FRATS AND SORORITIES MENACE DEMOCRACY

Fraternal and sorority strike at the very heart of democracy by establishing class distinctions among student bodies, asserts Rev. Daniel A. Lord, S.J.

"It is wise to be worried about the collapse of democracy in the world—if we can be sure that it exists on our campuses," Father Lord said. "But if cliques are cultivated by the students, if the colleges are split into Greeks and Barbarians, if petty fraternity and sorority politics divide the student body, there is no democracy in the school at all. For democracy must begin in those places where we individuals can do something about it."

A CAUTION

The National Federation of Catholic College Students warns Catholic colleges and students concerning affiliation with the International Student Service of the United States. The United States branch of this organization is under left-wing leadership.

¶ Catholic University of America scholarships valued at more than \$25,000 will be offered to qualified undergraduates for the academic year 1942-43. Eighteen Knights of Columbus Fellowships for graduate studies in any department of the university, valued at \$18,000 are also announced, as are two Penfield Fellowships for men, at \$1,200 each for studies in diplomacy, international affairs, and belles-lettres.

¶ At St. Bonaventure College, St. Bonaventure, N. Y., the 50,000th volume was added recently to the Friedsam Memorial Library.

New Books of Value to Teachers

A New Book Service

Books on Trial, a Guide for the General Reader is a new monthly digest of books and comments on books with charts summarizing the verdict of Catholic reviewers on current books. This publication will, no doubt, be adopted as useful, and even indispensable, by Catholic readers, librarians, booksellers, teachers, and others whose position calls for supplying information on books, particularly to Catholic inquirers. The subscription price, before July 1, is \$1 per year. *Books on Trial* is published by The Thomas More Library and Book Shop, 22 W. Monroe St., Chicago, Ill.

The Psychology of the Interior Senses

By M. A. Gaffney, S.J., Ph.D. Cloth, 260 pp. \$2. B. Herder Book Co., St. Louis, Mo.

This is a monograph on the interior senses: the common sense, the imagination, the memory, and instinct. The author, in a pleasing and graphic style, treats of these senses in the order just given.

The general reader and the undergraduate student will welcome this book. The material is divided in a manner which avoids confusion, and it is presented in a very readable fashion, with many analogies and examples, incidents and anecdotes. Without doubt, a monograph on this important section of psychology has long been needed. The author deserves credit in his desire to fill this need, and in general the book serves the purpose intended.

What we miss is a more liberal use of the findings of experimental and abnormal psychology. These should not have been omitted in a monograph. Anecdotes are good enough in their place, but the results of experimentation are more scientific and therefore more reliable, and they certainly should have been incorporated in a book of this type; they would have given added weight and depth.

Notwithstanding these defects, it is a good book and is recommended.—*Celestine Bittle, O.F.M.Cap.*

Principles and Practices of Teaching in Secondary Schools

By Thomas M. Risk, 728 pp. with index, American Book Co., 1941.

Professor Risk views the classroom as not merely a teaching situation but a learning situation as well. It is up to the teacher to plan, motivate, and direct activity and to evaluate the outcomes of the learning experience.

While not endorsing any definite system of psychology, Professor Risk accepts definite psychological facts for practical purposes. As a consequence of such objective treatment, most of his fundamental positions are reconcilable with Catholic psychology. Thus his emphasis on the importance of sense experience accords well with the Thomistic dictum: Nothing is in the intellect that was not previously in the senses. It is satisfying to note that this use of the concrete is not overdone. He admits abstract knowledge but on this point there is some ambiguity, arising perhaps from the slightly different use of these terms made by Dewey. Whether ideas and concepts are to be taken in a strictly immaterial sense is left an open question for the reader. I might mention also that the practical position of this author on transfer of training is not far from that actually held by Catholic educators. I don't think the author is aware of that.

As a corrective for most of the material the author has collected from other sources, may I point out that the social-economic keynote of modern educational planning rises from the unjustifiable tendency to shift all educational responsibility from parent to state. The social aspect of the child should, I think, be balanced by viewing the child as a person—indeed, as an individual having a supernatural destiny. This suggestion is given in view of the author's own

intention of bettering educational procedure by putting it in closer accord with the true nature of the child.

This book is singularly important because of its emphasis on pupil interest and the motive approach. Its practical and thorough handling of the organization and direction of classroom activities reveal the author as a competent teacher himself. It does not seem to me however that taking the child as a "reacting organism acquiring ways of responding" (unless more special emphasis be given to the intellectual and volitional) could be sufficient philosophical foundation for the splendid and practical course included in this book. Giving his views a Catholic completion, I would suggest including ultimate success in life as one of the "aims" of education. That would also play a lead position in determining the "objectives." And would it be too much to include virtues among the "emotionalized conduct controls"?

Although the necessity of reading Catholic psychology into this book make it second rate as a text for Catholic schools of education, yet its broad scope and sound common sense yield ready assistance to the teacher actively engaged.—*J. Harrington, S.J.*

When Painting Was in Glory

By Padraic Gregory. Cloth, 289 pp. Illustrated, \$3.75. The Bruce Publishing Co., Milwaukee, Wis.

In simple, informal language, Padraic Gregory, poet and art critic, gives in this work the notable features of the lives and works of the most popular Italian painters from Giotto to Titian. There are also reproduced in the book a veritable gallery of the treasures of this golden age of art—65 full-page illustrations of the best-known paintings of each artist. These serve to bring into focus the criticism of the work and help impress on the reader the notable characteristics of the painter. In a period covering 300 years (1280–1580), the author mentions the names of 80 some artists, commenting on the works of about half that number, writing at length on scarcely a dozen of the great outstanding personages of Renaissance art. A substantial bibliography is provided.

Modern History (Fourth Ed.)

By Carlton J. H. Hayes, and Parker Thomas Moon. Cloth, xxxviii + 937 pp. \$2.56. The Macmillan Co., New York, N. Y.

Anyone acquainted with Hayes and Moon knows that they begin with a review of civilization and then start a detailed analysis of modern history beginning with 1400 and coming right up to the present time—really up and into 1941.

While the death of Mr. Moon was a regrettable loss to the field of history, we should be thankful that we have Professor Hayes to carry on and he shows a masterful hand especially in presenting a book that has been acceptable for so many years. Now this up-to-date edition is history and not merely opinion. Facts are presented in the treatment of conditions of just yesterday leaving room for effects in later editions.

One cannot fail to notice that in the development of this modern history the effects are traced after a movement has taken place. For example, the Industrial Revolution is carried through its many phases and especially its effects on the world.

While many teaching and pupil aids have been added, the teacher must be alert and keep the class alert. Every class will react differently to the facts as presented and there is, therefore, much left to the interpretation of the teacher and also the class. Very frequently it seems that the authors made deliberate attempts at presenting facts alone leaving their interpretation to the teacher. This is especially true in the last five chapters.

These authors have prepared a book that is modern history, and its objective treatment of religion would be suitable for all school students,

but if the Catholic teacher is alert and is truly conscious of the fact that Christ is Divine and that He established His Church, this book makes a helpful addition to the classroom.

The colored maps are especially noteworthy as are the many illustrations that flow throughout the book. This book is thoroughly American.

The Curriculum of the Catholic High School for Boys

By Brother William Mang, C.S.C. Paper, 330 pp. The Ave Maria Press, Notre Dame, Ind.

This doctoral dissertation, which is based on a study of the curriculum in 48 Catholic high schools, has for its purpose not merely the objective evaluation of existing curriculums, but seeks to determine a type of offering which Catholic high schools should make.

In his study, the author found that the subjects are, for the most part, traditional, strongly limited to the advantage of pupils preparing for college, and not sufficiently attentive to the development of types of abilities to be used by pupils in everyday life, particularly by boys for whom high school is the end of formal education. The author suggests that for most pupils who are in high school, probably because the law compels them to attend, the "newer" subjects have values and should receive attention. Art, music, physical education, practical arts, subjects related to vocations in commercial and industrial fields, citizenship, speech, English, language and literature, and effective courses in religion offer opportunities for profitable school experience.

The study brings out many unsatisfactory conditions which directors of high school education must face, particularly in view of the strong movement for vocational education which seems certain to continue during and following the war.

Exemplifying Good Classroom Methods and Procedures

By Marquis E. Gilmore. Cloth, 282 pp. \$3. Christopher Publishing House, Boston, Mass.

This "handbook for teachers and teacher-training classes" is "the outgrowth of more than a decade of study, observation, and practice with . . . technique of method and procedure . . . actual teaching, teacher training, and supervision of teaching."

The following statement in the preface indicates that the author's experience has produced a sound pedagogical creed: "By true conditions we mean the medium between the 'old' type of school and the 'new' type. The 'old' type placed the emphasis upon the subject and neglected the child; the 'new' type, upon the child's desires, with the teacher ministering to the desires. A compromise between these two extremes undoubtedly represents to a much greater degree the needs and true conditions of every locality." And note the statement about motivation: "By all means, provide some motive; preferably the natural one, but, if the natural one is too remote, establish an artificial one."

After outlining in simple language the fundamental principles commonly accepted as a basis for successful teaching, the author proceeds to apply these to the individual subjects taught in the elementary school. Thus he has given us a helpful handbook.

Music Education for High Schools

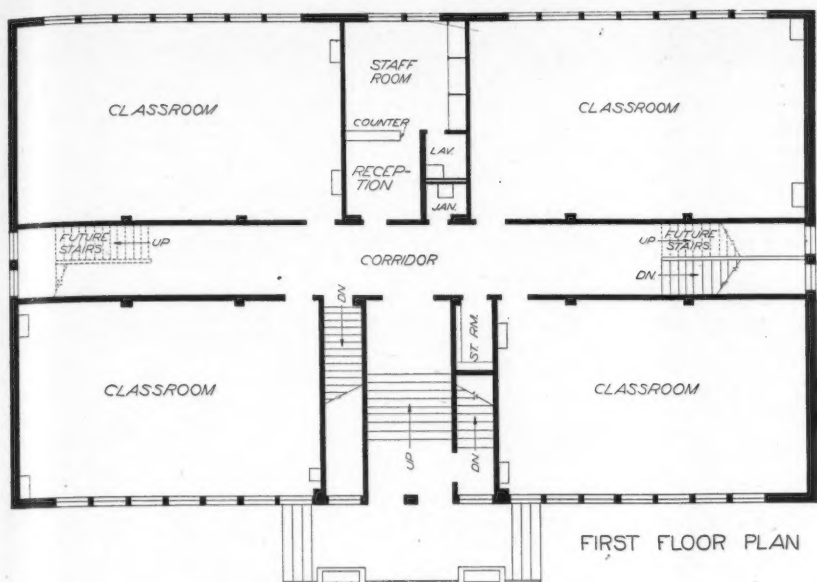
By Arthur E. Ward, B.Ped.Mus. Cloth, 342 pp., illustrated. American Book Co., New York, N. Y.

A book by an experienced supervisor of music to aid teachers "in bettering the standard of work in schools where an organized music program has been established." It discusses all phases of music activity and supplies many lists of compositions suggested for use in various groups.

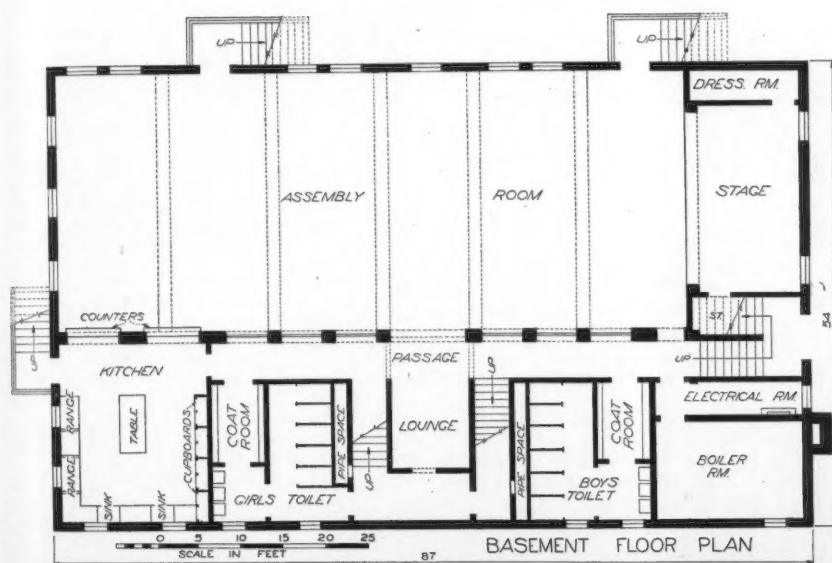
Booklet on Auto Accidents

During the past year, 40,000 persons were killed and almost a million and a half injured in automobile accidents according to a booklet called *The Wreckord* just issued by The Travelers Insurance Co., of Hartford, Conn. Exceeding the

(Concluded on page 8A)



FIRST FLOOR PLAN



BASEMENT FLOOR PLAN

The Fabric of the School

St. Catherine's Parish School Seattle, Washington

Last fall, the children of St. Catherine's Parish, Seattle, Wash., were welcomed by the open doors of an efficiently and functionally designed new school building. The structure has been built on a unit basis, a story at a time, in order to meet most adequately and economically the new needs of the parish as they arise.

The school was erected on a concrete auditorium built in 1931 to serve for parish meetings and as the basement of the present school. The auditorium is now completely equipped with kitchen and lunchroom facilities to serve the children. The building has been planned for the addition of another floor.

St. Catherine's School is a completely fireproof structure of reinforced concrete, faced with brick, and attractively trimmed in Wilkeson stone. It measures 87 by 56 ft. and houses four classrooms and the administration offices on the first floor.

Special features of the school are its wide walls and excellent lighting and ventilation. It is heated by a hot-water system. The cost of the building was between \$25,000 and \$30,000. Paul Thiry, of Seattle, is the architect.

Rev. Matthew Beglin has been the pastor of the parish since its beginning and the teaching services are provided by the Sisters of Charity.



St. Catherine's Parish School, Seattle, Wash.

Paul Thiry, Architect, Seattle, Wash.

A Catholic Technical High School

Benedictine High School at Cleveland, Ohio, dedicated in November, 1941, by Archbishop Schrembs, is one of the few Catholic technical high schools in the United States. Erected at a cost of \$350,000, it stands, as a monument to the interest of Slovaks of the United States in the cause of Catholic education. Funds for the school were contributed by Slovaks throughout the country and the school is in charge of the Slovak Benedictines under the R. Rev. Abbot Stanislaus F. Gmuca, O.S.B.

The school was founded in 1927 in the combination church and school building of St. Andrew in Cleveland. It has grown from an initial enrollment of 30 students to its present 500.

The new building erected during the spring and summer of 1940 was in use in the fall of that year. On November 1, 1940, an explosion in the boiler room caused damage of more than \$35,000. This accident was not without its compensation. The government defense program had brought about an enrollment of twice as many students as had been expected and shop facilities were inadequate. In repairing the damage, Abbot Gmuca installed a machine shop twice the size of the original.

The former boiler-room space was utilized for a machine shop and a new boiler room was constructed outside the main school building.

"Only a few students in a high school our size," the abbot explained at that time, "will become priests, and just a few more professional men."

"The larger number will not go on to college but will start in to work after their graduation—if they can find a job. A classical education won't help these boys very much. Many will enter shops and mills, only to find that those who went to the public schools for a one-sided education are able to get more immediate results."

"Our plan is to train these future shop- and millworkers and at the same time round off their technical education with a good knowledge of their religion so that they'll have the ready answer in a place where an answer otherwise might not be easily forthcoming."

The new school has 14 classrooms, two mechanical-drawing rooms, biology, physics, and chemistry laboratories, a cafeteria seating 200, a gymnasium accommodating 1000, a teachers' lounge, a chapel, principal's and treasurer's offices, and parlors for guests.

Care of School Heating Boilers *

In every school building the heating boiler represents an outlay of considerable importance to the school as an institution and to the parish. It is, therefore, not unreasonable to ask the custodian of the building to care for the boiler in such a way that its life is lengthened to the utmost. The following directions for the spring and summer care of boilers are outlined by a manufacturer:

1. Start any and all work to be done on the boiler within 72 hours after the close of the heating season.

2. The fires shall be drawn and following the removal of all combustible material, the boiler shall be drained when still quite warm. (Valves to all radiators and all other heating elements must be opened wide to permit condensate to drain back to the boiler feed pump.)

3. All manhole and handhole plates as well as all washout plugs shall be removed from the boiler and set to one side.

4. The water side of the boiler's surface must be washed clean and free from all loose scale and sediment by flushing thoroughly with a strong water pressure from a hose.

5. Use all washout openings, starting at the lowest point in the boiler and working toward the top—after which the boiler should be flushed again from the top down to the lower openings.

6. Open the city water or make-up water valve to flush the bottom of the boiler; thereafter make certain this valve is closed tightly and does not leak.

7. Flush out thoroughly all boiler accessories such as water column piping, water column, gauge glass, pressure damper regulator, and steam gauge. All automatic controls on mechanically fired boilers must also be thoroughly cleaned.

8. Equally important is the care given to the proper preparations of the fire surfaces of the boiler. The fire tubes or flues shall be punched or scraped thoroughly, using a scraper which cuts down to the tube wall, removing all soot, carbon, etc.

9. The entire grate assembly must be removed from the boiler and set aside for inspection.

10. The corners of the firebox, as well as the inside firebox sheets, crown sheet, and front and rear tube sheets, should be scraped free from carbon and other foreign matter, using a wire brush and scraper.

11. The outside firebox sheets, outer shell, and throat sheet on all bricked-in boilers shall be thoroughly cleaned of soot and carbon. Also the inner brick walls and boiler shelves must be cleared of all soot, including the combustion chamber, smoke breeching, and base of stack.

12. All soot must be removed from the boiler room.

13. Inspect the boiler thoroughly for any weakened or corroded places and have repairs made as early as possible.

14. Coat all fire surfaces as far as possible with a mineral oil, giving special attention to the fire tubes, the corners of the firebox at the grate level, and the blowoff connection.

15. Allow the boiler to remain dry and empty all summer, permitting free circulation of air through all parts of the boiler by allowing all doors and washout openings to remain open.

16. If the boiler room is damp or air circulation is poor, the moisture may be absorbed by placing in the boiler pans of unslacked lime, replacing the lime when necessary.

17. Clean the grate assembly and inspect it thoroughly; replace any parts that are burned or even slightly warped.

Waxing Terrazzo Floors

In some schools objection is made to the waxing of terrazzo floors because of the danger of slipping. A simple method of waxing terrazzo floors is to apply a thin coat of liquid wax with a good mop. After the wax has dried, the mop is heated by dipping it into a pail of hot water (about 150 deg.). The mop is wrung out and quickly swung over the waxed surface. The heat seems to melt the wax, causing it to run into the pores of the floor surface. Surplus wax is carried off by the mop.

Summer Maintenance Lengthens Furnace Life

With most home heating systems, more damage can occur during the summer months than during the regular heating season, yet few homemakers realize this fact. First, the furnace should be cleaned in the spring, rather than in the fall as has been the usual custom; second, special attention should be given to keeping the internal surfaces of the furnace dry during the summer months, according to W. B. Cooper of Springfield, Mass., chief home heating engineer for Westinghouse.

With the furnace, moisture is the main difficulty. Moisture presents no problem when the furnace is in operation because the heat counteracts it. But there is no such resistance in summer. Rain seeps down the chimney unchecked. Highly humid weather is the rule rather than the exception. Whatever the source of the moisture, when it is allowed to collect on the metal parts inside the furnace, they rust away.

To avoid rusting, have the flue pipe removed to prevent moisture from entering through the chimney; leave the furnace doors open so that the air can circulate freely enough to keep the inside of the furnace dry; and where practical, periodically fire the furnace to dry it out thoroughly. Where oil is used as the fuel, the tank should be kept filled to prevent sweating and consequent rusting.

Winter accumulation of soot and ashes in the flue and combustion chamber of the furnace cause corrosion; particularly in summer. The chemicals in soot and ashes are much more active in the presence of moisture and more likely to form harmful acids and alkalines.

In many homes the heating system takes on a part-time summer job. For example, blowers on forced warm-air units are commonly used in hot weather to circulate air and thus produce a cooling effect in the house. If so, filters should be inspected, and replaced if necessary. When filters are clogged with dirt, air flow is retarded and circulation greatly reduced.

Where the boiler radiator system is the source of hot water for summer, check the system in the spring. The firing device should be adjusted. Clean fire travel passage; the water travel passage in the boiler, in the heater coil, and in the piping. These precautions not only save fuel but result in a more abundant supply of domestic hot water.

Since each particular type of heating system requires its own special spring care, it is advisable to have a competent heating man prepare the system for the summer months. Many heating contractors offer such a service. It consists of thoroughly cleaning the equipment and piping, painting the exposed surfaces, and adjusting the mechanical parts. The furnace is also checked over to see if any of the parts are the worse for wear. If so, repairs and replacements are made in the summer when the heating system is off duty.

*C. F. Olsen, Kewanee Boiler Corp., Kewanee, Ill.



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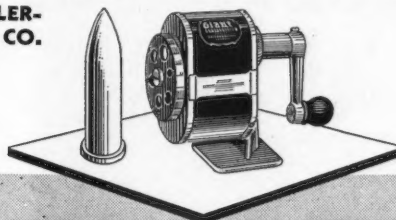
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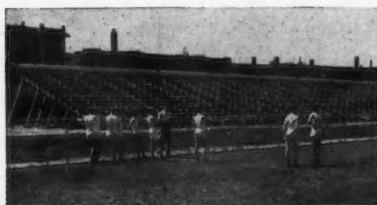
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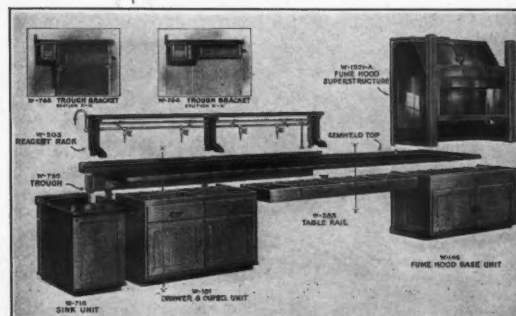
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(Concluded from page 200)

speed limit was responsible for almost 42 per cent of the fatal accidents and the accident rate showed a distinct increase for younger drivers. These and other statistics together with helpful suggestions for avoiding accidents are contained in the booklet which the company will be glad to send to teachers.

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A new song by Clara Kyle Grindell, published by the Churchill-Grindell Music Co., Platteville, Wis.

The author is well known as a producer of songs for school use. This song is simple and attractive, and will be liked by teachers and children.

Know Your Language

By Sophia H. Patterson and Madeline Semmel-meyer. Cloth, 320 pp., \$1.40. Silver Burdett Co., New York, N. Y.

A high school grammar which makes clear the essentials of grammar, provides practical exercises

for applying the understanding of the principle just learned, and checks the student so that he can concentrate on his own difficulties. The book is arranged into three large units: Parts of Speech, Sentence Structure, and Sentence Enrichment.

Music in the High School

By Harry R. Wilson. Cloth, 448 pp., illustrated. \$3. Silver Burdett Co., New York, N. Y.

The author aims to set forth "the part that music can play in democratic living." After discussing the modern trends in secondary education, he takes up the various kinds of musical experiences and the administration of a music program.

When Today Began

By Pauline K. Angell. Cloth, 384 pp., illustrated. 92 cents. The Macmillan Co., New York, N. Y.

Ten stories of material progress arranged in sequence from primitive times in Europe to the introduction of steamboats, electric lights, and

automobiles in the United States. Tests, activities, and lists of books are given at the end of chapters. The vocabulary is within the first 2000 words of the Thorndike Word List.

The American Way

By Gertrude & John Van Duyn Southworth. Cloth, 272 pp., illustrated. Iroquois Pub. Co., Syracuse, N. Y.

A supplementary book in American history for any child (or adult) above the sixth grade. It confines itself to the reproduction of speeches, documents, and poems dealing with the cause of freedom and democracy from colonial days to the entrance of the United States into the present war. The compilers have woven all these together into a connected story by their own comment and explanation.

Word Studies (2nd Ed.)

By R. G. Walters. Cloth, 168 pp., 72 cents. South-Western Pub. Co., Cincinnati, Ohio.

A new edition of a successful spelling textbook, suitable for junior or senior high school and the business school. The lessons are thorough, well arranged, and simply worded. Definite attention is given to visualization, pronunciation, syllabication, the dictionary, word building, usage, and to such occupational words as are important in general use. Webster's International Dictionary is followed for pronunciation and marking.

Educational Motion Pictures and Libraries

By Gerald D. McDonald. Cloth, 200 pp. \$2.75. American Library Association, Chicago, Ill.

A comprehensive discussion of the relations of libraries and librarians to educational films. It is based on a study and field investigation financed by the Rockefeller Foundation.

Christian Social Principles

By Sister Mary Consilia O'Brien, O.P., Ph.D. Cloth, 621 pp. \$2.40. P. J. Kennedy and Sons, New York, N. Y.

This high school text in sociology emphasizes very strongly the moral and religious aspects of social life. In the four parts of the book it takes up (a) man as a social being; (b) the necessity and nature of society; (c) the special relations of man as a member of the family, of the state, and of the church; and finally (d) men as an economic unit in society. Each chapter is followed by brief readings from original sources, a summary of principles discussed, a list of topics for study and discussion, and a brief bibliography.

First Communion Catechism

Consisting of 22 pages, this catechism has been prepared from the revised edition of the Baltimore Catechism No. 2, to which references are made in footnotes. St. Anthony Guild Press, Patterson, N. J.

Practical Mathematics

By Jansen, Antoville, and Trube. Cloth, illustrated. Four books, each \$1.04. Noble and Noble, New York, N. Y.

The first book of this series is intended for the seventh grade; the others are to follow Book I according to the ability of the class or the individual. Each book contains 18 weekly units of work with cumulative reviews, practice tests, inventory tests, and achievement tests.

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Practice Steps in English

By Frederick H. Bair and others. Four books. paper, 112-128 pp. Each 32 cents. The Macmillan Co., New York, N. Y.

These are four practical, graded workbooks for the elementary school. They aim to present the principles of grammar and composition that are essential for the young child without a formal study of grammar. They give much attention to the correction of common errors and to the acquisition of correct habits of speech and writing through practice on correct forms.



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V. Men, a 17-minute movie, shows the actual tests which determine the effect of the different cooking methods on natural vitamins in vegetables. *40 Billion Enemies*, a 26-minute film in full color, explains the basic principles of refrigeration which affect the health-giving qualities in foods. The films are available for use in schools.

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A series of six single reels of 16mm. motion pictures has been produced by Dr. Jacob Sarnoff for practical instruction in first aid, for defense workers, high school students, and other organizations. The film follows the general line used in official Red Cross instruction books and may be rented or purchased from Bell and Howell Co., 1801 Larchmont Ave., Chicago, Ill.

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NEW CATALOG OF FILMS

Ideal Pictures Corp. has just issued the 22nd edition of their film catalog. This edition has been enlarged and divided into four sections under the titles: Film Equipment, Accessories, Sound and Silent Films. Films appropriate for educational, entertainment, and religious purposes are listed. Films are available for purchase or rentals. Ideal Pictures Corp., Home Office, 28E, 8th St., Chicago, Ill.

(Concluded on page 11A)

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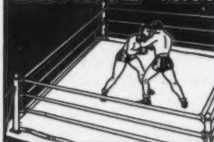
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